# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Mr. Editor,—A few months since I was called to attend the death-bed of a very interesting youth, who had been for some time previous under my pastoral charge. The circumstances of his death afforded a most pleasing evidence of the majesty of the truths of the Gospel, and of the power of its consolations. The accompanying lines present so accurate an account of the character of the youth, and especially of the happy termination of his short career, that I take the liberty of sending them for insertion in your valuable paper. A Clergyman.

*New-Jersey, Feb.* 25, 1834.

### On the Death of Mr. Joseph Taylor, *Woodbridge, N. J.*

'T was a bright summer day. From toil and care
Enjoying sweet relief, with eager haste
I left the city, where the works of man
Upon the senses crowd, and sought the scenes
In which the God of nature shows his power.
Ere long, by pensive feelings led, my steps
Had reach'd a sacred burial spot,* where lay,
In undisturb'd repose, beneath the sod,
With wild flowers springing, the forgotten dead
Of many generations. They who wept
When the fresh mould conceal'd them from their view,
Had long since follow'd to their narrow home.
I sought a new-made grave, in which reposed
All that was mortal of a valued youth.
In life's gay spring-time, while before him stretch'd
A wide extended prospect of the joys,
Which each successive season in its train
Affords to cheer our pilgrimage on earth,
His eye was closed for ever. Well might hope,
With rainbow tints, to his excursive thought
Invest the shadowy glimpse of future days:
Sweet was his temper; and around him friends—
The dearest earthly friends, a mother kind,
And sisters fondly loving, fondly loved—
The calm delights of social comfort pour'd.
His mind was well improved; and ancient times
Unlock'd their stores of knowledge to his view.
Pure was his heart; his life with grosser crimes
Unstain'd; and charity was cherish'd there.
How few, in early youth, have climb'd so high
The steep ascent of virtue; have combined
So much of mental, moral excellence.
Thus fitted to enjoy, or lengthen'd years
Of peace and usefulness on earth, or bliss
Which eye hath never seen, nor ear hath heard,
He, as a fading leaf, began to droop.
In sickness as in health of tranquil mind,
He met the languor of each coming day,
And weaker at its close, ere long perceived
His race was nearly run. At length, that bed
On which he was to die received his frame,
Wasted by useless struggles with disease.
Yet still his look was cheerful; still he strove
To lift the weight of wo from other hearts
By smiles of acquiescence in the will
Of Him who governs all. While yet in words
He could express the feelings of his soul,
He soothed the sorrows of his drooping friends,
And bid them view beyond this vale of tears
The Christian's bright inheritance display'd.
At length speech fail'd; but still with anxious gaze
He watch'd his tender mother's signs of grief,
His sisters' weeping eyes, and wiped their tears,
And, upward pointing, show'd them where he cast
The anchor of his hope, and where he wish'd
That they might find the solace of their wo.
With earnest looks significant, he strove
To lead their recollection to the feast
Of bread and wine, by Christ himself ordain'd,—
The sweet memorial of his dying love;
That he and they might heavenly strength obtain,
To rise from earth, and seek their all in God.
This sacred duty done, he bade farewell
To vanities of time, and sunk composed
In his last slumber. Ye surviving friends,
Within whose breasts his image long will dwell
With fond remembrance, seek not now to know
What Heaven in mercy hides from mortal ken;
Ye cannot, cumber'd with this fleshly load,
Explore the disembodied spirit's course,
Or know its place of rest. It is enough
That it is safe within a Father's hand.
Your Saviour's voice regard—"Ye know not now,
But shall hereafter know whate'er I do."
Henceforth as pilgrims sojourn here below,
For this is not your rest. One tie is broke
That bound your souls to earth. His kind design
Perceive, who thus would fix your wavering thoughts,
And draw your steadfast gaze to things above.

* The churchyard of Perth-Amboy, New-Jersey.

## THE CHURCHMAN.

Rev. Mr. Whittingham.—It is with lively pleasure that we lay before our readers the gratifying intelligence which we have received respecting this beloved and valued brother. His last letters are dated July 26, August 12, and August 27. Notwithstanding the drawbacks of a tempestuous voyage and an uncomfortable quarantine, his health is greatly improved; far beyond his most sanguine expectations. He dares not flatter himself, he tells us, that he will be able to resume the most interesting of ministerial duties, but humbly trusts to be restored to his family and friends fit for some of the many spheres of usefulness which his profession opens to him, and for which, we may add, he possesses such extraordinary qualifications. The health of his brother-in-law, the Rev. Mr. Van Ingen, bids fair to be entirely re-established. These mercies of our heavenly Father will awaken sentiments of thankfulness in many hearts.

In Malta, Mr. Whittingham met with the missionary Wolff, of whom he speaks in high terms, and to whom he was indebted for many friendly and acceptable attentions. He speaks of Mr. Wolff as a man of sober and enlightened piety, without any indications of the spirit of extravagance and fanaticism which has been sometimes imputed to him. "He has just returned," he tells us, "from a three years' journey into the heart of Asia, through Afghanistan, Bukhara, Greater and Lesser Thibet, the Burman Empire, and Cochin China. His object was two-fold; *first*, to inquire into the truth of reports that the remnant of Israel yet existed in those regions, and to institute thorough search for the lost ten tribes; and, *secondly*, to make the Gospel favorably known to his brethren of the dispersion, and to tribes of the heathen, to whom, as yet, the very name of Christian has hardly been known, or if known, recognised only as a scoff and a curse. He now purposes visiting our western world in prosecution of his *first* object, the search after the lost ten tribes, by inquiry, on the spot, into the ground for the well-known hypothesis that the North-American Indians are their descendants; and of the *converse* of his second, by making known to an enlightened and zealous Christian community the real condition of that part of mankind which has been least influenced by the Gospel of peace, and thus at once confirming their faith in the system to which they owe such immense advantages over their brethren, and increasing their desire to communicate to others those advantages, of which they so much stand in need."

Mr. W. augurs favorably of Mr. Wolff's contemplated visit, and hopes it will be the means of increasing the missionary spirit among us.

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My dear ——, I have somewhere met with the remark, that they generally gave the most pleasing and useful account of their peregrinations, who had known least of the scenes they visited, before leaving home. Assuming them to be intelligent and accurate observers, I believe the remark is true. Accounts of foreign countries, like their congeners, pictures of scenery and costume, depend for their interest and life, in great part, on their minuteness and fullness—on the fidelity with which they seize and portray the thousand smaller traits, which, more than the great outline, serve to give character and effect. Such traits would be less likely to fix the attention of a man whose mind should be familiarized to the varieties of life by an extensive course of reading, and will be particularly apt to escape the notice of one conversant, by means of books, with the places and persons which they characterize.

I feel myself on this account the less qualified to give you any adequate notion of the novelties which have surrounded me for the last few weeks. From my childhood a devourer of accounts of voyages and travels, there is no part of the globe to which they have not again and again transported me, no people into whose society they have not introduced me. Variety of customs and scenery has lost with me, if not its charm, at least its freshness, and much that to one whose course of reading had been different, would seem, and rightly, worthy of remark, passes by me with hardly more notice than the commonest home scenes would claim.

Yet there is, after all, great difference between the seeing of the eye and the hearing of the ear—between personal observation and inquiry, and information derived at second-hand, even from the most accurate and ablest reporter. I thought I knew from the narratives of a multitude of voyagers, every impression which the crossing of the ocean could produce. I find that various as their reports have been, my own would differ from them all. Without observing all the terrific grandeur in old Ocean which I had been taught to expect—without experiencing a twentieth part of the incident which a confused recollection of the voyages of others had led me to hope would relieve the tedium of some weeks' confinement to a vessel, I have derived larger funds of thought from the ocean and its scenes than I could have deemed possible. Our short but rough voyage gave us the advantage of witnessing every kind of weather. Head winds, light breezes, heavy seas, and the cold fogs of Newfoundland, with an occasional interlude of squall or hurricane, filled up the first fortnight of our sea-life. The next nine short days drove us across the whole Atlantic, before a gale which rendered it necessary to keep the sails close reefed nearly all the time: and after the headlands of St. Vincent had presented us with an imposing specimen of European coast, and the great white monastery which crowns them, with the little fortified town of —— which shelters under their eastern side, had taught us to look for other institutions and modes of life than those to which our own happy country had familiarized us, we passed our first day of summer weather in a calm off the Bay of Cadiz, and paid for it in two more of tossing and unwilling oscillation between the coasts of Africa and Spain, before we reached safe moorings under the shelter of the Rock of Gibraltar.

I will not say that the ocean was not, at times, in its extreme commotion, truly terrible. Nor do I pretend that when least troubled, the view of its wide expanse was not sufficient to produce a deep sense of my own comparative insignificance, as a mere mite borne up by this world of waters as it were in contempt of my littleness scorning to overwhelm me. Yet I must profess that *beauty* appeared to me an attribute of ocean more prominent than terror; and that a strong impression of the littleness, not of the sea alone, but of the world of which it forms so large a part, overpowered even the sense of comparative personal insignificance. 'And this,' thought I, when land first again met my eye, 'this is "the great and wide sea," the "vast expanse of ocean!" this, which nine short days of favoring winds have enabled us to traverse! Call ocean *large*, when such beings as I, in so small a portion of their tiny existence, have sufficed to measure it!'—and thought ran on, to the extent of His presence, whose days are without number, and the power of Him who holds, not the drop alone on which I and my fellow-mites are sporting, but the universe, with its myriads of worlds, in the hollow of his hand; and I blessed Him, that he had vouchsafed even to such as us some conception of *true greatness*, by revealing to us his own attributes in his holy Word.

Our voyage, as unpleasant as cold, wet weather, and hard winds, and rough seas, and wave-washed decks could make it, terminated no less unpropitiously. It is true, we anchored, as I have said, in safety in our destined harbor. But as our vessel was slowly winding her way through the shipping in the roadstead to the place selected for her anchorage, she passed another from America, commanded by an acquaintance of our captain, and the first word of greeting was the intelligence that the wide-wasting scourge of Asiatic Cholera had recently made its appearance on the Rock, and was gaining ground. In any port, this would have been, apart from its own melancholy character, distressing news to us: but in few quite so much so as in that of Gibraltar. Isolated by nature, it is still more so by its situation as a strong hold of a foreign power, regarded with jealous dislike by the country on whose skirts it hangs. On the first news of its visitation, all intercourse with it, by land or water, had been interdicted by the Spanish authorities; and while a cordon of sentinels, stretched across the low, narrow isthmus which affords the Rock communication with the continent, forbid all ingress or egress in that quarter, the adjoining ports, if themselves yet free from the pestilence, prohibited entrance to vessels leaving it; and even when suffering themselves, enforced a rigid quarantine of more or less duration. Thus were we entrapped. We had entered the port; and though not yet landed, the mere entrance was enough to contaminate us, and shut us out from access elsewhere. We must, perforce, resolve to encounter, not the pestilence only—a danger of small amount to those who had once faced it, and had learned at all times to look at the Hand which wrought rather than the instrument—but the horrors which might be expected to attend its prevalence in a population cut off from retreat, and in great measure shut out from assistance—a population of 17,000 souls, one-fourth garrison troops, caged in on less than six square miles of barren, burning rock.

We did encounter all; and thanks to that gracious protection and support which is never wanting when humbly sought in the hour of need, we found our difficulties and distress far less than might have been anticipated, and are now safely freed from them, floating smoothly, hundreds of miles off, on the placid surface, and in the balmy airs, of the lovely Mediterranean.

Our stay in Gibraltar was three weeks and one day, exclusive of a day and a half spent in the Bay, before we received permission to land. During two-thirds of this time the epidemic was steadily and rapidly increasing, until there were upward of 80 cases and 30 deaths in a single day. During the latter third it had somewhat decreased, rather in the degree of malignancy than in the number of seizures, yet in such manner as to afford good ground for the sanguine expectation of the inhabitants that it would ere long cease entirely. The troops were at no time sufferers in the proportion in which they have been found elsewhere liable. Their extreme cleanliness and perfect discipline, probably contributed much to their preservation. Neither had the disease, when we left, attacked fatally more than a very few persons of standing in society. Its ravages were confined principally to the large class of the population of the Rock, which is dependent on very scanty daily earnings for daily bread, and which, by the cessation of business, and the interruption of intercourse with the continent, had been deprived at once of the employment on which it depended for support, and of the usual supplies of sustenance. Measures had been taken for the relief of a portion of these evils, before our departure. A meeting of residents had been called, and subscriptions raised, which were applied in the daily distribution of bread and soup, under the inspection of a committee. Beside this, individual merchants had previously commenced measures of the same kind, from their own resources. Our consul, among others, every morning distributed in his courtyard rations to 240 persons, and purposed doing so as long as the necessity should continue.

But—to leave this unpleasant subject—I hardly know how to give you my opinion of this strange place. Of course, the circumstances under which we saw it, disqualified us for obtaining an accurate notion of the ordinary character, habits and appearance of its population; and these are ever, with me, by far the most interesting portion of a traveller's gleanings. Yet, even as we saw it, Gibraltar exhibited much of that singular medley of people of different birth, speech, and dress, for which it is notorious. Not only the mole, where the boats of a Portuguese sloop, a Spanish felucca, a Sardinian brig, a Maltese polacca, a Tuscan bombard, an English man-of-war, a Neapolitan cruiser, a Barbary provision-boat, a Newcastle collier, a Swedish ship, a French schooner, a Greek bark, and half a score of American traders like our own vessel, might have been seen at any time disgorging their many-featured and many-tongued crews, and where, in any place of considerable commerce, such scenes might be expected, though in few with such an extent of variety as at the gate of the great inland sea where the commerce of all nations upon earth meets and intermingles——not only the mole, between early and evening gun-fire, but any and every street, at all hours of day and night, will afford you, almost at one glance, the manners and costumes of half Europe, and others still more novel to *our* eyes, which Europe does not furnish.

Swarms of Jews, with hard, unmeaning features, of a cast quite different from that of their brethren among us, throng every public avenue, in search of work as laborers or porters, or of chapmen as hawkers, brokers, and under-dealers in all kinds of small wares. As I have seen them staggering under immense loads which, with us, a man would hardly undertake to lift; (two, for instance, conveying along the streets, slung between them on a pole, a pipe of wine;) and have observed their bare legs and feet, often raw, and always callous on the outer sides, from frequent contact with the stone curbs and guard-posts of the narrow lanes called streets; and at other times have passed them crouching under the walls and along the kennels, like so many dogs, asking work or custom; I have learned to realize the truth of the predictions, and the bitterness of the curse, recorded against this unhappy people in God's word. But when we went to one of their synagogues, and saw and heard the exercises deemed devotions, and as such offered to the God who is a Spirit, and to be worshipped in spirit and in truth, the misery of their condition struck us yet more forcibly. Not because of the appurtenances of the place—its commodious seats, and polished marble pillars, 20 or 25 feet high, and immense mahogany repository for the volumes of the Law, and many lamps of solid silver, some not weighing less than a dozen pounds, were in perfect contrast with the known condition of the majority of those who worshipped there. But the worship itself! it was earnest, indeed, if vociferation constitutes earnestness; and it was seemly, if the engagement of all present, and a concord almost perfect in the many voices from the trembling shrillness of old age, through all the intonations of deep bass and full tenor, down to the lispings of the man-child not yet out of frocks, could make it seemly; but on not one countenance was there stamped even the semblance of devotion, and on but two did the mere appearance of seriousness show itself: smirks, and whisperings, and nods, and winks, and looks of merriment, or compliment, or significant interchange of sentiment, were every where displayed in the most open manner, evidently without the idea that they could be inconsistent with the professed business of the place and hour. I looked over the book of one of the only two serious characters, who happened to sit next me, on the lowest seat in the synagogue, where, as chance-comers, perhaps intruders, we had placed ourselves: judge, my dear S——, of my surprise, my horror, (the singular intonations and wild cadences of the chanting had hindered us from catching more than one word in ten, as merely heard,) on finding that this miserable people, in a place where, perhaps, as fully as any where in Europe, if not on earth, the misery of their outcast state is manifest, were thus—with such heartless indifference and utter inattention—chanting that exquisite lamentation for Israel's rejected state, the 45th Psalm! The discovery overpowered me—I looked around me, thought of Paul's stern, but most just upbraiding,—"Well spake the Holy Ghost by the prophets, The heart of this people is waxed gross," thought of their former state, as the chosen of God, 'whose were the oracles and the glory, and of whom Christ, God blessed for ever, came according to the flesh,' and bethought me again that the branch of the wild-olive grafted in the place of this branch thus broken off and trodden in the dust, might in its turn become a monument of severity toward despisers of the gifts and favors of the Most High, and left them, sick at heart of sorrow for their degradation, and fear for my own nation, *now* the heir of their lost blessings, but how long to continue so who can say?

The Jews, who crowd the mole in search of employment, as porters, first attract the notice of the stranger, hardly less by the peculiarity of their appearance, with shaven crown, black scull-cap, covering half the head, bare neck, long, open-fronted, full-sleeved blue gaberdine, under-cassock, and bare, burned legs, arms, and feet, than by their vociferous clamors for employment. But he cannot pass under the massive arch of the first fortification into the open square, on one side of which the vegetable market, on the other those for charcoal and fish are held, without meeting one or more of a very different, but little less interesting class of mankind. Either walking gravely, with a countenance seemingly devoid of all care or thought, or sitting on his heels beside the gate, or before some parcel of eggs or some neat cane coop of fowls, or chaffering with some purchaser of his provender, he will see a swarthy, bare-legged, open-browed, turbaned, and white-clad believer in Mahomet, from the coast of Africa. Almost all I saw were well made, sightly men: with one exception, they were cleanly and neatly clad in their fashion; which combines the use of a superabundance of stuff, with an exposure of the neck and limbs, and a looseness of dress of the remainder of the body, extremely well adapted to dwellers in a sweltering climate. There were comparatively few Moors in Gibraltar during our stay; a large number of the residents having left, for Tangier, on the first breaking out of the cholera; not because they, being strict predestinarians, deemed it necessary or right to take any precautions against seizure by the epidemic; but because, as there is no distinct cemetery for Moslems in the scanty burial ground of Gibraltar, they must, in the event of their death, have submitted to the degradation of interment among Christian corpses. Going to Tangier, they might find the cholera there; it was quite likely they would take it with them: but then, if they died, they would be buried with the faithful.

A sentinel on duty, in the Highland bonnet, plaid, sprochan, bare, brawny thighs, and tartan hose, with well-blacked shoes, adorned with immense buckles of burnished brass, and a scarlet coat, turned up with white, to complete his motley attire, was among the first objects that met our eyes on landing; and privates and officers, either in the same uniform, or in the more seemly undress of a Scotch cap, light jacket, and long of dark plaid, meet you at every corner; particularly if you turn to the right along the batteries, and pass the barracks of a part of the 92d regiment, which, twenty feet below the level of the street and batteries, occupy the interior of King's Bastion, and present to the passer-by the singular spectacle of a subterraneous hamlet. It was to us among the least agreeable of the peculiarities of this garrison town, that one could not walk a dozen paces without encountering a soldier, or stumbling over munitions of war; nor proceed a hundred, in any direction, without being reminded, by the presence of a sentinel on duty, that your steps were watched, and your privileges measured out. The barracks and officers' quarters are scattered over all parts of the town, of which they constitute, I suppose, one-fifth in bulk. All are conspicuous for neatness, cleanliness, convenience of arrangement, and the most perfect order. So, indeed, is every thing pertaining to the garrison; and, as far as it is in the power of government to secure it, in the civil portion of the town. Except the scarcity of water, every thing in Gibraltar is favorable to cleanliness. The steep descent of the streets, the bare surface of the rock, the dryness of the weather during two-thirds of the year, and the heavy rain of the remaining third, render such accumulations of filth as are familiar to the eyes and nostril of a New-Yorker, almost impossible in Gibraltar. Yet there were parts of the upper and less frequented quarter, where the narrowness of the lanes and *ramps* (an appropriate name given the flights of steps which, in many places, are the substitute for streets,) and the exceeding smallness of the holes called houses, made entire sweetness, (if not cleanliness,) impracticable, and I was reminded of Cross and Elm streets, as they used to present themselves during our Sunday school visitation in July and August. The poor, even now, are extremely crowded: how they contrived to pack themselves when, as we are assured was the case some years back, the same surface contained double the number of inhabitants, I cannot imagine. We repeatedly saw families living in carriage-houses and stables; the quadruped peaceably munching his supper at one extremity of the quadrangle 12, 16 or 18 feet square, and men, women, and children, squatted around theirs, (a bit of bread and stewed corn, peas, or vegetables,) at the other: their sleeping place being the boards on which they ate.

A large proportion of the population of Gibraltar is very poor, and must continue so, while dependent on its present resources. Those resources are, in two words, *smuggling* and *sutling*. Between two and three thousand persons, we were repeatedly assured, live by making segars, which are sold for clandestine introduction into Spain, both coastwise and by land communication. We have ourselves witnessed something of this traffic; but you can better imagine than I can tell, the demoralizing effects which it must produce, accompanied, as it inevitably must be, by meanness, duplicity, and a gambling speculation on the chance of profit or detection. Two hundred wine-houses, *alias* dramshops, (for their traffic is by no means limited to wine,) must provide means of support for nearly another thousand: and I dare not guess how large a number obtain a miserable subsistence by administering to still lower appetites of the soldiery, and the sailors who throng the waterport. Yet it must be allowed (though I am not *sure* that it does not aggravate the evil,) that vice, extensively as it may prevail, does not wear the same exterior of brutal grossness that it would put on under similar circumstances among us. The worst neighborhood in this garrison town and sea-port is not to be compared with Walnut street, in New-York, or parts of Southwark, in Philadelphia. The very drinking-houses are more decent in appearance, less noisy, and less revolting to the sober and the quiet. Evil seems to shun the daylight more, and to throw off the trammels of good manners with less openness and daring.

Of one melancholy truth, however, it was impossible not to be convinced—that *religious* influence, properly so called, is at a very low ebb. Romanism shows itself, even here, in different colors from those it is constrained to wear in America. The large proportion of the inhabitants who acknowledge its sway, live, evidently, in a mere exterior subjection to a system of ordinances and observances; and those as light as they can well be rendered. The Lord's day is a day neither of holiness nor of rest. Business goes on openly in perhaps a fourth or a third of the smaller shops, and in all the wine-houses, fruiterers, &c.: recreation is the pursuit of three-fourths of those who are not engaged in it. In the morning an hour is spent in church; the rest of the day in walking, visiting, promenading on the Alamedo, where the regimental bands perform *on that day* only for mere amusement; or in any other way which promises diversion or advantage. Too few of those who are not Romanists adopt a different line of conduct. The one Episcopal church, which accommodates the civil population and a portion of the soldiery, is poorly attended even in the morning; and hardly at all in the afternoon. The Methodist congregation is small, though more numerous than that of the Church. Neither the soldiery nor civilians consider it fashionable to be religious; and though among both there are bright exceptions, I have seldom witnessed so general an indifference, if not contempt, for the only *real concerns* of man.

But I have fallen into censoriousness, though not guilty of false witness. Lest I should trespass further, and because the end of my paper warns me that I have prosed too long already, I will subscribe myself, your affectionate,

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## MISCELLANY.

### THE TRACT SOCIETY.

*Continued from page* 749.

If ever I envied one man more than another the happiness of his feelings, it was when once in the greenness of my boyhood I saw the Rev. Legh Richmond on the platform of a public meeting; and as he listened to the accounts then detailed of one and another and another who had been awakened by that tract, his lip quivered, his eye glistened, and his bosom swelled with a tumult of joy almost too great for him, till it vented itself in a torrent of tears which rapidly rolled down his manly face. If the tears of penitents be, as some of the fathers have termed them, "the wine of angels,"—if, as Bishop Jeremy Taylor finely says, "Every sinner that repents causes joy to Christ, and the joy is so great that it runs over and wets the fair brows and beauteous locks of cherubim and seraphim, and all the angels have part of that banquet,"—then what must be the hallowed joys of him by whose means so many souls were turned to righteousness.

I could tell, did time permit, of swearers and infidels, of drunkards and voluptuaries, reclaimed by the perusal of other tracts. How the man whose vices had so debased him, and whose tyranny had become so intolerable to the wife of his bosom and their terrified children, that their only peace was his absence from home, and their greatest dread his return: how by the perusal of tracts he has become sober, and humble, chaste, and pious: how his habitation wears no longer an aspect of desolation, but of loveliness and comfort; his children are clothed, and the reciprocation of affection makes his cot the halcyon nest of peace: how now his absence from home is painful, and his return is hailed with the greetings and prattle of his babes, and the sound of his homeward foot-step falls like music upon the ears of his listening wife, and is the signal for happy smiles; and how morning and evening their united prayers ascend like one stream of incense around the domestic altar, while the sound of the church-going bell finds them prompt in waiting on the courts of the Lord, and sanctifying his hallowed day of rest. Thus the tracts have wrought metamorphoses more wondrous than were ever ascribed by imagination to the wand of the enchanter or the deities of heathenism. They have softened the lion to a lamb,—they have stripped the serpent of his venom and given him the meekness of the dove,—they have turned the very wilderness into a garden of the Lord.

But with narratives of this kind you are already familiar. You have heard and are often hearing accounts of such happy results. Whence then is it that this Society should be suffered to languish,—that its funds should be so inadequate? Alas! I fear we are chargeable with apathy,—with a guilty indifference to the most solemn and imperative duty.

The Author of our holy religion has connected the best interests of mankind with the zealous exertions of his Church. Many and gracious are the promises he has given us of the universal extension of his kingdom,—of the ingathering of the human race to the fold of the one great Shepherd,—of the extension of the waters of salvation wide as those of the deluge or the dominion of sin. In a word, that "*the earth shall be filled with the knowledge of the* Lord *as the waters cover the channels of the sea.*" But all this he has declared shall be effected by the zealous instrumentality of those to whose guardianship he has committed his oracles. They are light-houses to hold forth amid the darkness of the moral world, the light of life. They are the salt to preserve the mass from putridity and corruption,—the leaven to ferment and assimilate the lump—they are the laborers who are to toil in and cultivate the vineyard,—the army who are to spread every where the conquests of the Redeemer. Already eighteen centuries have past since this charge was committed to the Church, yet how comparatively feeble and inefficient have been her exertions; and if, leaving other portions of the globe, we cast our eyes over this immense continent and think of the multitudes who are perishing for lack of knowledge, who have never yet heard "words *whereby they may be saved*,"—we have reason to acknowledge "*we are verily guilty concerning our brother!*" Let us then be roused to diligence lest the cry of him that is ready to perish come up against us before God,—"*no man careth for my soul.*"

Especially should Episcopalians be deeply affected by these considerations. We boast of possessing an apostolic ministry,—a scriptural liturgy,—an orthodox creed: nor is it an empty vaunt,—our Church is in truth the hallowed spouse of the Redeemer. But this very fact

enhances our obligations. Our privileges augment our duties, and multiply our dangers if we neglect or violate the Divine requirements. If then, instead of being fired with holy ardor, like him of whom it was written, "*the zeal of thine house hath eaten me up*,"—if, instead of this we sink into a state of lukewarmness, is there not reason we should dread a degrading, terrific, and utter rejection by the Saviour? He has declared he "*is a jealous* God," and jealousy is love in anger. He is not jealous of heathens, or infidels, or Mahometans, but of his Church alone. "*I the* Lord *your* God *am a jealous* God." But what is more calculated to arouse this jealousy, than negligence in seeking after those souls who are the purchase of a Saviour's blood, than a torpor which gives enemies occasion to mock at our boasted privileges, and to ask "*what do we more than others?*"

Besides, others have entered long since upon this career of benevolence,—other denominations have *their* tract society, which is ably supported, and which circulates extensively many thousands of excellent and useful publications. Far be it from me to gainsay or depreciate the efforts of that society. May its labors be still more abundantly successful. But what I say is this, that we should derive from their zeal a stimulus to our own,—we should become accellerated in our movements and not allow others to outstrip us in the march of charity,—we should lend all our energies and contribute all our aid for the support of our own society. I say our own, for there is a spell or charm in the very idea of appropriation. It is the earliest and strongest of all our ideas,—our own home, our own family, our own church, are emphatically and pre-eminently dear to us. What should we think of the father who would neglect his own children, or the relative who would neglect his own family and give his property to strangers, upon the plea of producing more general good? It is a maxim of apostolic wisdom, "*if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel.*"

Let us then arouse ourselves from our supineness and put forth all our energies to do in good earnest the work incumbent on us. Let each one ask himself, Have I felt as I ought to do the claims of this society? Have I done what I could to aid its funds? Have I abridged myself of any comfort? Have I sustained any inconvenience? Have I submitted to any act of self-denial on its account? Let us think on the awfulness of our reponsibility. Let us meditate on the "*grace of our Lord* Jesus Christ, *who though rich, for our sakes became poor*," then will our souls be kindled to ardor in this good cause.

O, if each individual would only do what he could, our next anniversary would be a season of joyous triumph,—of happy gratulation. It is of the utmost moment we should feel convinced of the importance of individual exertion. To this feeling the great success of the armies of the late Emperor Napoleon has been ascribed. It was said, that each one of his soldiers felt as if his personal efforts were of so much moment, that he considered the battle would scarcely be gained without his presence and aid.

And here I cannot but be reminded of the successful efforts of one individual in behalf of this society two years since. Permit me, therefore, to introduce a branch of myrtle into this festal scene, and to recal the memory of one whom I loved, and by whom it was my happiness to be loved in return. Of one whose eminent virtues and exalted piety were justly esteemed and deeply lamented. Whose memory was embalmed by many present with tears of sincere regret,—and who, too soon for his family,—too soon for the Church, but not too soon for himself, has been called to enjoy his reward; and who, when smitten by the unsparing spoiler's shaft, fell like a star, leaving behind him a path of radiance to direct our steps. I speak of Daniel Mortimer, who, when he learned two years since the necessities of this society, bestirred himself to augment its funds, and so diligent and indefatigable was he in his toils, that he obtained some hundreds of dollars for its treasury,—thus showing what individual effort can accomplish, and presenting at once a model and motive to stimulate our zeal.

Sainted youth! Almost, methinks I feel his very ashes move beneath my feet. Almost, methinks I hear his voice arising from the tomb and addressing us in solemn sepulchral accents,—Onward, onward! let no weakness deter, no obstacles appal you,—let every fresh difficulty be the incentive to renewed exertions,—the stepping stone to greater enterprise. "*Whatsoever thine hand findeth to do, do it with all thy might, since there is neither wisdom, knowledge, or device in the grave, whither we are all hastening.*" "*Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the* Lord, *for as much as ye know your labor is not in vain in the* Lord."

## LETTERS OF THE REV. JOHN NEWTON OF OLNEY,—NEVER BEFORE PUBLISHED.

Dear Madam,—I heartily thank you for your favor, (without date,) which I own I have not deserved. I have been travelling more than three months, while my church was shut up to be repaired, or I should have answered it sooner.

I feel myself much obliged by your kind sympathy. The desire of my eyes has been taken away, but it was by the Lord who gave her, or to speak more properly, lent her to me; for more than forty years I have found him all-sufficient, and faithful to his promises in giving strength according to the day. It was a home stroke, and I still feel it no less sensibly than at first. It was a loss like that of a right hand, which must be missed continually. But I can say, It is well. The choice and appointment of infinite wisdom and goodness, must be better than if I was left to choose for myself. She is seldom a minute out of my waking thoughts, and yet, I can say with truth, to the praise of the Lord's supporting goodness, that I have not had one uncomfortable hour since she left me. I shall see her no more here, but I hope to see her ere long in a better state. In the meanwhile, especially so long as my health and spirits continue good, I have a service in hand, which ought to engage all my attention, and I do hope that my late trial has not had a bad effect upon my ministry. It is in the school of the cross that we best acquire the tongue of the learned, to speak a word in season to them that are weary. Now I can speak of the Lord's faithfulness, and of the truth of his promises more firmly from my own experience. I called upon him, and he heard me; he considered my trouble; he has known my soul in adversity.

My dearest suffered much and long. My heart was nearly attached to her, and my feelings were sharply exercised. But there were many alleviations. Her spirits were good, her patience wonderful. She was carefully attended by those who loved her. She had every outward help and comfort that the case would admit, or money procure. And though she has left such a void in my heart as this world is too poor to fill, the Lord can make up for all. In a measure he does so. I am as well, as to outward and temporal things, as I wish to be. He so supported me, that neither her long illness nor her death prevented me from preaching a single sermon. That which I preached at her funeral was from Habakkuk, iii. 13.

Your letter tells me but little about yourself, only that you are all pretty well, which I am glad to hear. As you mention no other child than little T——, I suppose he is your only one. May you and Mr. H—— be enabled to bring him up in the nurture and admonition of the Lord. I need not say to a mother, Love your child. But guard against over loving him. I, alas! have been a great idolater, and I have smarted for it. The Lord is gracious, merciful to our infirmities; but he is jealous of our hearts, and if we admit an idol there, it is always in danger. I am amazed to think of his patience in sparing mine to me so long, when I deserved to forfeit her every day, from the first day he gave her to me.

I shall be glad, (if I live,) to hear from you again, and hear some account of your situation. From the strain of your letter, I judge, and hope, that you are looking for something better than earth can furnish. If we are right in our main pursuit, every thing else will be right at last. Then losses will prove gains, hinderances will be helps, and every cross a seed of comfort. If we love the Lord, every thing we are concerned in will, and must, work together for our good. But unless we seek our chief good in him, all will go wrong. We may rise early and take late rest, and eat the bread of carefulness; our temporal affairs may seem to prosper for a season, (though obedience to him, and dependence upon him, are most likely to ensure success;) but after all, if the one thing needful be neglected, the sum total of all the rest will be no better than vanity and vexation of spirit. What is the issue with those who live without God in the world? They feed upon ashes; they sow the wind, and reap the whirlwind. They wear out their days in disappointment, in seeking happiness where it cannot possibly be found. And when death comes it finds them unhumbled, unpardoned, unholy; unfit to meet the Lord, though they must appear before him.

Give my love to Mr. H—— and Mr. M——, and to the young lady you speak of, who so kindly remembers me, though she never saw me. There are but few people on the American continent whom I personally knew, but I desire to love all who love the Lord Jesus. Love can fly over the western ocean, and visit the brethren at New-York, Philadelphia, and twenty other places, in a few minutes. And however separated at present, they will all meet together before long, before the throne of glory—and even now, they can meet as often as they please at a throne of grace. The same sun enlightens your continent and ours; and the same Lord is equally near to all who call upon him.

Your letter is quite without date, either as to time or place, but I shall enclose it to Mr. M——. I am still able to preach, and we go on comfortably at St. Mary's. But I am in my 67th year, and may expect changes soon. Pray for me, that while I live I may live to the Lord, who brought me out of the house of bondage in Africa, and that I may finish my course with joy. May we all be found, when the summons shall come, with our loins girded up, and our lamps burning. Amen. I am your affectionate friend and servant,

John Newton.

## THE PASTORAL RELATION.

In former times there was something beautifully sacred in the connexion between minister and people. That exhibition does not greet the eye and bless the heart now, as it did then. With all the efforts that are going forward, with all the activity and bustle, and with the breaking down of the bodily frames of so many clergymen, we are yet of the opinion, that churches and congregations in past ages received more religious instruction and direct influence from their pastors, than they now do.

Formerly, in many of the large parishes in New-England, two ministers were constantly employed; one to preach on the Sabbath, and the other to perform the pastoral duties. Every man, woman and child was known, sought out, visited, and instructed in private, if not in the sanctuary. All the solid, fundamental doctrines of the Gospel were systematically and thoroughly taught to the people. If less was addressed to the feelings, there was much more communicated to the understanding. The members of the Church knew what they believed, and could give a reason for the hope that was in them.

One reason why so much solid instruction and positive influence was imparted by ministers in those days, was the plan and expectation of their laboring for life in the stations to which they were at first assigned. Whatever they were to do in honor of their divine Master, they felt they must do among that people with whom they began their course. And this plan and expectation were reciprocated on the part of the people. They delighted to believe and acknowledge that all the blessings they were to receive from the ministry of reconciliation, were to come through the medium of the pastors already settled and devoted to their labors, if God should permit them to continue in the world. Such mutual purposes, and desires, and feelings, prepared the way for communicating and receiving an abundance of good. Such evidently ought ever to be the state of feeling and expectation that subsists between minister and people. This state is necessary to produce that confidence, without which the relation formed is merely nominal. It is necessary for putting forth those efforts which would show a man to be wholly given to his high calling. It is necessary in order to form an acquaintance with the variety of circumstances and characters of a people, so as not to draw a bow at a venture, and hit wide of the mark, unless the Lord miraculously direct the arrow. It is necessary to render the minds of the congregation sufficiently docile to receive what is well adapted and well administered for their benefit.

The religious world is full of errors in belief and practice. Many of these recommend themselves with much plausibility. Coming so insidiously, they will beguile those who are not well grounded in the principles of the Bible. Members of the Church are not safe, though they have been hopefully converted, and though they are interested in the progress of religion, if they have not a rational conviction, and do not distinctly apprehend the main points and bearings of the evangelical system. Much caution is thought essential to ascertain whether one who proposes himself for admission to the Church, is heartily interested in the love and service of Christ. Equal caution is also essential in order to know whether the mind is really enlightened by the truth as it is in Jesus.—*Landmark.*

*Vermont Chronicle.*

The bark of a tree contains an oily juice, which, when it is in greater plenty than can be exhaled by the sun, renders the plant evergreen. Such is the state of the man whose virtue is proof against the scorching heats of temptation and persecution: he is "like a green olive tree," in the courts of the temple; "his leaf shall not wither."—*Bishop Horne.*

Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

# COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In a tract, entitled "Plain Reasons for relying on Presbyterian Ordination," occurs the following paragraphs, which I transcribe from a late number of a quarterly publication:—"I rely on Presbyterian ordination, because to deny its validity would be to shake the foundation of the whole Protestant Episcopal Church. We are informed by many ancient historians, and very expressly by Bede in his famous Ecclesiastical History, that at the request of Oswald, King of Northumberland, certain *presbyters* came (in the seventh century) from Scotland into England and ordained bishops." The learned Doddridge refers us to Bede and Jones to substantiate the fact, that "the ordination of English bishops cannot be traced up to the Church of Rome as its original; that in the year 668 the successors of Austin the monk (who came over A. D. 596,) being almost extinct, *by far the greater part* of the bishops were of Scottish ordination by Aidan and Finan, who came out of the Culdee monastery of Columbanus, and were no more than *presbyters*." Are these things so, Mr. Editor? As I have not access to books to settle this question, if yourself or some of your correspondents will throw some light upon this matter, you will oblige An Inquirer.

The above query was submitted to a gentleman, whose name, were we at liberty to mention it, would be of high authority on any point of Ecclesiastical History, and who has politely furnished us with the following learned and conclusive reply.

The statement presented in the letter of "An Inquirer" amounts to this, viz. that in the seventh century, Oswald, King of Northumberland, finding the episcopate by succession from Austin the monk, almost extinct, applied to Scotland, and obtained from the Culdee monastery of Columbanus, certain presbyters, Aidan and Finan, who came into Northumberland, and consecrated bishops, from whom the English episcopate is derived; and this statement, it is said, is furnished "by many ancient historians, and very expressly by Bede, in his famous Ecclesiastical History." The question is whether this statement be true. Let us examine. The testimony adduced for it is that of Bede, and "*many* ancient historians." As the names of these ancient historians, however numerous they may be, are not produced, of course no answer can be given to them. It may, however, be remarked, that it would be no easy matter to produce *many* historians who furnish any information at all of the proceedings of the English Church in the seventh century. We are indebted to Bede principally, nay, almost entirely, for what we do know on the subject, and every writer on English Ecclesiastical History, who has written since the days of Bede, will be found on examination to rely chiefly on that author, and to cite him as authority, and often the *sole* authority for many important facts, simply because he knew of no other. We must, therefore, beg leave to doubt the existence of these unnamed ancient historians: and at any rate, as we have not their testimony before us, we must consider the statement as placed upon the single authority of Bede, who we are told "very expressly" sustains it: we proceed therefore to inquire into the truth of this matter upon Bede's testimony.

First, then, let us see who and what the witness is. The venerable Bede (as he is usually termed) was born in the year 673, in Northumberland, the seat of Oswald's dominion, was educated in certain monasteries there, was subsequently ordained, first deacon and then priest, by John of Beverly, who was Bishop of Hagulstad, now Hexham, in Northumberland; he continued for the residue of his life to reside as a monk in Northumberland, devoted himself to study, wrote his Church History, at the request of Ceolulph, King of the Northumbrians, and died in the 62d year of his age. To this, it is to be added, that through his whole life he was a devoted adherent to the Romish See.—(See the Life of Bede, prefixed to the translation of his history, edition of 1723.)

From this statement, it is very evident that no man was more likely to know the truth touching ecclesiastical matters in Northumberland than Bede was, for it will be observed that he lived in Northumberland during the latter part of the very century in which the transaction under examination is said to have occurred. With a fair character therefore, and with ample means of knowing the truth, the witness presents himself: now what is his testimony? *precisely the reverse of what has been stated.* So far is he from informing us that *presbyters* were introduced by Oswald, and consecrated bishops, (a measure which certainly would have shocked the opinions in which he had been educated,) that he takes pains to guard against such an opinion. I proceed to give the language of Bede. In the 3d book of his history, he prefixes to his 3d chapter the following title,—"How the same King Oswald asking a *bishop* of the Scottish nation, had Aidan sent him, and granted him an episcopal see in the Isle of Lindisfarn." The chapter commences thus,—"The same Oswald as soon as he ascended the throne, being desirous that all the nation he began to govern, should receive the grace of the Christian faith, he sent to the elders of the Scots, (*ad majores natu Scotorum,*) among whom himself and his followers, when in banishment, had received the sacrament of baptism, *desiring that a bishop might be sent to him,*(*petens ut sibi mitteretur Antistes*) by whose instruction and ministry the nation might be taught," &c. A little farther on, Bede proceeds,—"Nor were they slow in granting his request, but sent him Bishop Aidan." And again,—"The Bishop coming, (*veniente ad se episcopo,*) the King appointed him his episcopal see in the Isle of Lindisfarn, where he desired it."—(See Bede's Hist., lib. iii. ch. 3.) In the same chapter we read,—"The Bishop Aidan was himself a monk of the Island Hii." The 5th chapter of the same book of his history is devoted by Bede to "the life of Bishop Aidan," and thus does it begin,—"From the aforesaid island, and college of monks was Aidan sent to instruct the English nation in Christ, *having received the dignity of a bishop* at the time when the abbot and priest Segerius presided over that monastery." And again, he states a current report that when King Oswald "had asked a bishop of the Scottish province," the first individual sent was of a very austere disposition, and meeting with but little success became disheartened, and returned to the monastery, representing the Northumbrians as stubborn, barbarous and uncivilized. This led to a council in which it was seriously debated what should be done; and Bede thus continues his narrative—Aidan speaks in the council,—"I am of opinion, brother, that you was more severe to your unlearned hearers than you ought to have been, and did not at first, conformably to the apostolic rule, give them the milk of more easy doctrine, till, being by degrees nourished with the word of God, they should be capable of greater perfection, and able to practise God's sublimer precepts. Having heard these words, all there present began diligently to weigh what he had said, and presently concluded that he deserved to be made a bishop, and ought to be sent to instruct the incredulous and unlearned: he being found to be endued with singular discretion, which is the mother of other virtues, *and accordingly being ordained*, they sent him to their friend, King Oswald."—(Bede's Hist., lib. iii. ch. 5.) This, therefore, is the direct testimony of the witness, and, I presume, that in the judgment of candor, it will be deemed conclusive as to the fact of Aidan's being invested with the episcopal character and office.

There is another circumstance not unworthy of note in investigating this portion of English Church History. It has already been stated that Bede was through life an adherent to the Church of Rome; Aidan came from one of the Culdee monasteries of Columba, and Bede takes care to inform us of what he deems one error among them as to the observance of Easter: they adhered to the practice of the Eastern Church in this particular, and Bede comments upon it as a departure from the correct standard of the holy see; (see lib. iii. ch. 4;) for he says of Aidan himself,—"He was a man of singular meekness, piety and moderation, having the zeal of God, though not altogether according to knowledge; for he was wont to keep Easter Sunday according to the custom of his own country." (Lib. iii. ch. 3.) Now is it credible that if *presbyters* really came from among these Culdee Christians, and by their consecrations of bishops invaded the rights of the episcopate as then held and acknowledged by all the Church of Rome, that Bede would not have distinctly reprobated such a gross departure from what he had been taught to believe was the practice of the true Church. If an error as to the time of Easter was not overlooked by Bede, it is hard to believe that he would have been silent upon another error, which, if it existed, must have led, in his view at least, to important consequences.

And here the subject might, it is thought, be safely left, inasmuch, as upon the testimony of Bede himself, the statement under examination, is found to be erroneous; but there are certain matters of history connected with this subject which serve to illustrate it still more, and which are called for by the mistakes of some who have at intervals, of late, assailed the views of the Church on the subject of the Christian ministry. It has more than once been asserted that the Culdees in the seventh century, and indeed at an earlier period, were believers in the entire parity of Christian ministers: there is error in this assertion. *The Culdees were Episcopalians*, and the fact may be proved. The founder of the Culdees was Columba, who was born of illustrious parents in 522. At the time of his birth, monachism was established in Ireland, and he was educated in the monastery of St. Finian at Clonard. In the year 546 he founded the monastery of Durrough in Ireland, and such was the holiness of himself and his followers, that they obtained the name of Culdees. (Archbishop Usher's "*Britannicarum Ecclesiarum Antiquitates et Primordia.*") As to the meaning of the term, various opinions have been entertained: it is usually supposed to be a corruption or contraction of the two Latin words, *cultores Dei*: others among the learned derive it from the words Ceile-de, the servant of God; this was Latinized into Keledeus and Colideus, and in English, Culdees. The Scotch have claimed these monks as having originated among them; but the better opinion seems to be that they were at first an Irish order, and carried into Scotland by Columba himself. He imposed upon himself, for a fault which he had committed, a voluntary exile on a mission to the unconverted Picts. Bede gives this account of it in the commencement of the 4th chapter of his 3d book: "In the year of the incarnation of our Lord 565, there came into Britain a famous priest and abbot, a monk by habit and life, whose name was Columb, to preach the word of God to the provinces of the Northern Picts. Columb came into Britain at the time when Bridius, the son of Meilochon reigned over the Picts:—in the 9th year of his reign he converted that nation to the faith of Christ." The description which Bede here gives is worthy of especial notice: he calls Columb a priest, an abbot, and a monk. Such a union was unusual in the earlier ages of the Church. The ancient monks rarely held executive offices in the Church, as is obvious from St. Jerome and many other writers: to have been a presbyter and a monk, in the times of Columb, was perhaps not very extraordinary; but to have added to these characters the office of abbot also, certainly presents a rare union, and affords testimony to the honorable esteem in which Columb was held. He carried with him on his mission to the Picts, a reputation for holiness, eloquence, learning and zeal equal to that of any man of his age: and indeed his biographers state that the reverence shown him was but little inferior to that rendered to the Apostles. According to Bede, Bridius gave to him the island of Hii, one of the Hebrides, (Iona,) where he founded a monastery, from which, as we have already seen, Aidan, Oswald's first bishop, was taken. It was the extraordinary power over this island conferred upon Columb by Bridius, which, it is believed, has occasioned all the mistakes upon the subject of ministerial parity among the Culdees. Entertaining a reverence for Columb which amounted almost, if not entirely, to superstition, he gave him uncontrolled dominion. This is the statement of Bede upon the subject,—"That island has an abbot, who is a priest, for its ruler, to whose direction all the province, and even the bishops, contrary to the usual method, are subject, according to the example of that first teacher, who was not a bishop, but a priest and monk." (Lib. iii. ch. 4.) This is the passage on which the claim against episcopacy is founded.

Here certain remarks present themselves. In the first place, *the fact* is clear from Bede *that there were bishops there;* and in the second place, that in Bede's view this arrangement of Bridius was an inversion of regular order and practice, showing that he, at least, perfectly understood the respective rights and duties of bishops and priests; and, lastly, it is to be remembered that in a later period, the Bishop of Rome repeatedly exempted abbots and monks from the jurisdiction of their bishops, but it was never thence supposed that his Holiness overturned episcopacy. Archbishop Usher, upon the authority of the Ulster annals, thinks that the statement of Bede is here erroneous, because he finds full proof in the annals that a bishop always resided in this very monastery. Such is the fact, for it was one of the seats of the only two episcopal sees provided at that early period for that country; but, notwithstanding this, Bede may be perfectly correct. The true question is, What was the abbot's authority over the bishop? How far did it extend? to temporal and civil matters only, or did it reach to a control over the bishop in his appropriate official duties? This is the true question, and fortunately we are not left to conjecture for the answer. Bridius had conferred on Columb the allodiality of Hii, the temporal sovereignty, (see Buchanan's Scotland, lib. i. p. 29,) and had subjected the bishop to his temporal power, but did not touch the rights of the episcopate; nor did Columb himself suppose that *in spiritualibus*, the bishop was under his control, as his conduct will show. One of the successors of Columb, as abbot of the monastery, was Adamnanus; he wrote a life of his distinguished predecessor, and records particularly the circumstance of the obedient submission which Columb himself rendered to a certain prelate at the consecration of the elements by him in the sacrament of the Lord's Supper. (Adamnan's Life of Columb, as cited in Bede.) It was on the passage of Bede mentioned above, amplified by later writers, that Selden and Blondel first suggested the notion that the Culdee monks, who were presbyters at first, ruled the Scottish Church, and the moderns of our day have but repeated what Selden and Blondel have said. The history of Oswald which we have seen, would have settled the question at once, if Bede tells the truth concerning Aidan who was sent from this very monastery. Those who are curious on this subject may find an unanswerable refutation of Selden, &c., in Bishop Lloyd's "Historical Account of Church Government, as it was in Great Britain and Ireland, when they first received the Christian Religion." There is one other reflection suggested by this passage from Bede which it would be wrong to overlook. We are informed that there were bishops subject to Columb: now who introduced them among the Picts? Who could have done it at that early period but the man who introduced Christianity itself? And when it is remembered that that man came from the bosom of a Church, which claims, and with propriety, its descent from that portion of the Greek Church which settled in France, and which certainly had bishops; the inference is irresistible that Columb himself was an Episcopalian, for there is no proof that he ever seceded from the ancient Church of Ireland.

Finan, who was also of the monastery of Hii, succeeded Aidan upon his death, anno 651. Bede states as follows,—"Finan succeeded him *in the bishopric*, being likewise sent from the same monastery of Hii, in the Scottish island, and continued a considerable time *in the bishopric*." (Lib. iii. ch. 17.)

It only remains to examine why Oswald sent into Scotland for a bishop. History is not silent upon the point: and, on examination, it will be found that the reason mentioned in the statement is not the true one; nay, that it is mere conjecture. It is said by Dr. Doddridge, that "the successors of Austin the Monk were almost extinct." It is evident, at once, that this furnishes no sufficient reason; for, unless they were *entirely* extinct, the consecration of bishop for Northumberland might have been obtained at their hands. But what was the fact? Paulinus, the prelate of York, was in being at the very time that Oswald sent into Scotland; (Bede, lib. iii. ch. 14;) but there were circumstances in the life of Oswald which caused him to be averse to having any thing to do with a prelate of the Church of Rome—and such was Paulinus. During the reign of Edwin, this Oswald and his brothers (as we learn from Bede,) had been obliged to seek their safety in flight. They found protection in Scotland; and there received baptism, among the Culdee Christians of Iona or Hii. Between these Culdees and the Church of Rome there were wide differences of opinion. They did not observe Easter at the same time; they acknowledged no superiority in the Church or Bishop of Rome; they claimed for the Church from which they sprang, equal antiquity with the Church of Rome; and, under Bishop Colman, a Culdee who succeeded Finan in Northumberland, in 661, a conference was held at Whitby, under King Oswy, to bring the prelates of the two Churches to unity, but entirely failed; the Culdees proving most sturdy and refractory opposers of certain papal opinions. All the religion which Oswald knew, he had learned from these Culdees. We read expressly that he had no partiality for the Church of Rome: "*principi institutis Scotis imbuto, Romani forsan minus cordi essent ritus.*" See Daniel Langhorne's Elenchus, &c., explicans quo Angli in Britannium emigrarant, una cum brevi Regum Picticorum Chronico. These circumstances explain Oswald's conduct, and show that it was not the want of the Episcopal succession which sent him into Scotland, but a dislike of the Church and prelacy of Rome.

For the Churchman.

## THORNTON'S FAMILY PRAYERS.

Mr. Editor,—Having received from the editor, in London, a copy of the above work, I herewith send you the interesting Preface, by which it is introduced. Although the name of the writer is withheld, yet as his initials and residence are given, and as it is one which adds strength to a good cause, I think there can be no breach of honorable delicacy in mentioning that of Sir Robert Harry Inglis, M. P., who succeeded Sir Robert Peel as member for the University of Oxford, and who has long stood prominent as the representative and legislative defender of the Church of England. What is more to the point on the present occasion is, that personal piety gives weight to official station,—and that he may be taken as a *sample*—we fear we must add, a *relic*, of what the English House of Commons once was, when religion and learning were its acknowledged ornaments, and a refined courtesy of manners, entitled it to the praise of being an assemblage of the first gentlemen in England.

As the chosen friend of Thornton, Wilberforce, and Heber, Sir R. Inglis' claims to this distinction are not likely to be contested. We only regret that so little has come forth from his pen to widen the sphere of his Christian usefulness.

M.

## PREFACE TO VOLUME OF FAMILY PRAYERS OF HENRY THORNTON.

"The following Prayers were prepared by the late Mr. Henry Thornton, for the use of his own family only. Many of those who heard them in his life time, and many of those who have heard them since, have often expressed a wish that they might not be confined to that circle. Copies were, therefore, sometimes given: and from one of these, carried to a distant dependency of the empire, an imperfect edition was printed. From that time, perhaps, all delicacy with respect to the publication of an authorized edition was removed.

Those who are familiar with other manuals of devotion, may here occasionally find passages which are not new to them: and may, indeed, recognise two entire prayers, which, as specimens of family devotion, have already been published in another work, to which they were contributed anonymously by Mr. Henry Thornton. His object was not human praise: giving thus to the work of another, or borrowing, here and there, a sentence or a phrase from elder divines, to enrich his own collection of prayers, his single aim was to promote the glory of God in the edification of his people; providing, by these prayers, in the first place, for the household which Providence had united around him; and endeavouring, in the second place, by the family prayers which have been already mentioned, to excite in others a taste for domestic worship, and to furnish some aid to them in its exercise.

The world will be wiser and better, and therefore happier, in proportion as it shall imbibe the spirit of the life and of the prayers of Mr. Henry Thornton. Admirable as have been the examples of excellence which the present generation has been permitted to witness, there has not been, perhaps, one individual, in the whole number, who exhibited in a more striking manner, that combination of qualities which constitutes Christian consistency. His piety was fervent, and yet sober; his liberality was magnificent, and yet discriminating; his charity was large, and yet not latitudinarian; his self-denial was rigorous, yet unobtrusive. At one time, there was some hope that these principles, as embo-

died, by the grace of God, in his habitual conduct, might have been exhibited to the world by the hand of his dearest and most intimate friend: a life of Henry Thornton, by William Wilberforce, would, indeed, have been a legacy of wisdom and piety, which would have enriched many generations.

This hope, long cherished, is now finally lost: and the character of Mr. Henry Thornton must perhaps be left to be collected from his works: his original and intellectual powers, from his Essay on Paper Credit (the publication of which, as Dr. Miller observed in his Philosophy of History, forms an epoch in the history of the science to which it belongs;) his views of religion from the prayers now published; and from some practical commentaries on the Old and New Testaments; portions of which, complete for publication, are now in the press. These, like the present work, he drew up for the use of his own family; but it is hoped that, like these prayers, they may be rendered not only illustrative of his own character, (an object which he certainly never contemplated,) but, by the Divine blessing, may promote, after his death, the great designs of his life—the good of his fellow-creatures and the glory of God. R. H. I.

*Battersea-Rise, Jan.* 6, 1834.

For the Churchman.

### "THE ABOMINATION OF DESOLATION."

Bishop Newton, Dr. Hales, Mr. Faber, indeed all commentators, and every class of inquirers into prophecy, have assumed, in writing on Matthew xxiv, that the abomination of desolation was the Roman army, and its standards, or eagles, to which divine worship was paid; that this abomination was set up when the Roman army, under Cestus Gallus, encompassed Jerusalem; and that the Christians took the warning, and, flying to Pella, were thereby saved from the subsequent calamities and destruction. This explanation of the prophecy appears, upon examination, to be altogether inadmissible.

The readers, who are versed in history, will object, that if the Roman army was meant by Daniel, the prophecy was much more accurately fulfilled, half a century, at least, before our Saviour's birth, when the Roman army, under Pompey, seized on the city, laid seige to the temple, took it by storm, and slaughtered the very priests at the altar.—*Prideaux*, *Anno.* 64. If it be answered, that our Lord's repetition of the prophecy confined its fulfilment to some time after; it is still more pointedly objected, that a garrison of Roman soldiers, established in the very heart of the city, and *within the precincts of the temple*, was a much plainer, and more accurate fulfilment of the prophecy, than any army *without* the city; and from the Acts of the Apostles (chapters xxi, xxii, xxiii,) we find that the Romans held military possession of Jerusalem, and had always a garrison, consisting of a legion, in the castle which Herod built, adjoining the temple.—*Josephus' War*, b .v, c. 5, s. 8. So that, supposing the Roman army to be meant, here was a *permanent* placing of the abomination previous to the time of St. Paul's arrest.

Commentators, indeed, evince a latent conviction that this explanation is insufficient to themselves, if we may be allowed to judge by their quoting from Josephus, as helping to elucidate this view of the prophecy, that "the Romans, *after* the burning of the temple, brought their standards, and placing them over against the eastern gate of the temple, sacrificed to them there."—Thus leaving their readers to draw the conclusion, that the Romans, thereby, placed the abomination of desolation in the holy place. But, an insuperable objection to this circumstance being taken into the account, and which it is most astonishing should have hitherto escaped notice, is, that the placing and sacrificing to the standards, was *after* the burning of the temple, and when the calamities could no longer be avoided, or the object of this part of the prophecy (which was intended for a warning,) be answered.

An inconsistency of a much grosser nature, in fact, a point blank contradiction of themselves, is connected with the endeavors of commentators to establish this explanation of the prophecy: for after reading at Matthew xxiv. 15, that the abomination of desolation was the Roman army at the siege of Jerusalem; on turning to Daniel xi, 31, we find them asserting that the abomination of desolation was the temple which the Emperor Adrian built to Jupiter, (A. D. 132,) on the site of that destroyed by Titus. See *Mant*, *A. Clarke*, &c., &c.

In point of fact, then, we are left at perfect liberty by commentators, to seek for a better explanation if we can find it.

If it had not been for the prophecy of our blessed Lord, it must have been admitted, beyond contradiction, that this particular prophecy of Daniel was fulfilled under Antiochus Epiphanes, when the impiety of the Jewish nation, and their open and wilful apostasy from their religion, was general and notorious: (2 *Mac.* iv. 7–14,) but our Lord's words having put that out of the question, we look in vain for a parallel, not to speak of a greater apostasy of the nation, or pollution of the sanctuary, in after times.

They cannot be charged with a like apostasy at the time of the destruction of Jerusalem by Titus: on the contrary, they adhered to the Mosaic institutions, with a resolution and devotedness which commanded the admiratiou of their enemies; they resisted to the utmost the abolition of their civil and religious privileges, nor was it till their every power of opposition was paralyzed, and their nation nearly exterminated, that they desisted from their frantic attempts to establish their restoration.

Therefore, however degraded and pitiable their state may have been in other respects, since the time of Christ, it must be acknowledged that their zeal for the law of Moses has been unabated, and that idolatry, at least, has not been one of their sins as a nation.

There can be no doubt of the term abomination, (though applied to denote other species of iniquity,) being that more particularly used to designate idolatry. It is manifest, too, that by the expression, abomination of desolation, Daniel meant idolatry of a more heinous nature than ordinary; and, in fact, the form of words, as used in sacred Scripture, conveys a positive reference to some well-marked and surpassing impiety, which should exceed all others.

The religion of paganism, (if it can be called religion,) has always borne the same unchanging character in relation to God; it was always an abomination in his sight; it was so at the time of Daniel's prophecy, and continues so, wherever it exists at the present day.

If it had sunk into a deeper grade of abomination after our Saviour's death, we might suppose such a change would entitle it to the character in question. But, in the first place, it would be hard to suppose a grosser state of abominable idolatry and vice, than that in which they were then sunk, and which St. Paul describes in the first chapter to the Romans. And, in the second place, we know, from history, that any change the state of pagan worship has undergone, since our Saviour's time, has been for the better, and not for the worse; inasmuch as when it did not wholly enlighten, even then a partial light was borrowed from Christianity, which dispelled much of the grosser darkness in which the heathen worship was enveloped.

*The abomination of desolation*, therefore, cannot be sought for in paganism; as, if there be truth in the forms of language, the character which Daniel designated, must have been idolatrous beyond any thing previously known.

As, then, the abomination of desolation did not exist when our Saviour prophesied;

As it must be something essentially and eminently idolatrous;

As the Jews have committed no idolatry since that time;

And as we cannot find it in paganism;

Only one conclusion remains, viz. that the abomination of desolation must be sought for in the Christian Church.

We find from Daniel (xi. 31,) that it was to be placed by the power which should take away the daily sacrifice; and, by common consent, this power is allowed to be the Romans.

Is it, then, to be ascribed to the mere chance of circumstances, that on looking to the Christian Church, just about this time, we find a power, placed and nourished by deriving its authority from, and gradually usurping the prerogatives of the Roman emperors?

Or could it possibly arise from the mere chance of circumstances, that we find this power so established, and at such a time, presenting to the world the most complicated and unparalleled system of abominations that ever met the view of God or man, under the name of religion?

The pagan, in the height of his impiety, had never dreamed of substituting his impure rites for those of Moses, and presenting them as worship to the God of Israel.

The Jew, in his deepest apostasy, had never dared to desecrate the Mosaic institutions, by prostituting them to the idols of the heathen.

Neither of these iniquities had ever yet been perpetrated when papal Rome arose, and by gradually, and at length completely, uniting these two blasphemous impieties in one, by calling it Christianity, and by offering it as worship to God, proved herself to be "*the abomination of desolation*," spoken of by Daniel and by Christ. T. C. D.

For the Churchman.

Mr. Editor,—As an old, warm, and decided friend of the Right Rev. Bishop of New-Jersey, I could not but feel pained at the omission of the last sentence contained in the notice of "Wharton's Remains," taken from the British Magazine, which appeared in your valuable journal two weeks since. That sentence is highly laudatory of the character, talents, and principles of my right reverend friend; and emanating as it did from a source entitled to the highest respect, it was doubly valuable as a testimony in favor of one who, although comparatively young in years, and a junior in the episcopate of the Church in our country, has already encountered a considerable share of odium for his steadfast adherence to sound Church principles, in their natural alliance with evangelical doctrines. It is but simple justice, therefore, that the omission should be supplied. It is in the following words:—

"It would be impossible, however, with much longer space, to say how many and how great benefits that invaluable man is constantly conferring on the Church by the high principle, the ability, and the learning of his works."

A New-York Layman.

## THE CHURCHMAN.

SATURDAY, NOVEMBER 1, 1834.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year*, is the price per annum of subscription to this paper.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
*Agent P. E. Press, No.* 46 *Lumber-street, New-York.*

Foreign Missions.—Much that is published on this subject we read with little satisfaction, though sometimes very gratifying exceptions occur. The American Board of Commissioners for Foreign Missions lately held their annual meeting at Utica, of this State. A correspondent of the Christian Intelligencer, who attended the meeting, has reported its proceedings, and we shall follow through some of the particulars.

Episcopalians should take a deeper interest in the subject of Foreign Missions. They generally give a decided preference to Domestic Missions. This is right. We wish to see this preference strengthened rather than weakened. We are bound to prefer our country, as our country, and we find still stronger inducements in the moral aspect which it presents. It should be remembered, however, that we advocate Domestic Missions not exclusively, but on the ground of preference. Whence then are our strongest motives to come? From contemplating the wants of the particular district which we wish to aid, or from contemplating the wants of the world? In which way would our sympathies and energies be most effectually aroused? Surely the mind that is familiar with the moral wretchedness and turpitude of mankind at large, would be more deeply affected, and be able to act more vigorously in behalf of a specific object, than if its attention had been confined to that object alone. Let us look abroad over the world, —let us see the vast call which exists for missionary exertion,—the immense sacrifices that are made and the great good that is accomplished in the missionary cause. And when, by this general survey, the missionary spirit is awakened, and the missionary principle established in the mind, we shall be enabled to concentrate our energies with vastly more effect on that special field which offers the most attraction.

The American Board of Commissioners for Foreign Missions have at present under their care thirty-six missions and sixty-five stations, and a total of two hundred and ninety-three missionaries, of whom ninety-six are clergymen, and the others catechists, teachers, printers, &c. Connected with these are five native teachers, thirty-nine native assistants, and forty churches, containing two thousand members, in addition to the churches at the missionary stations. The schools that have been established by the missionaries, or through their agency, contain, at present, forty thousand scholars; and the printing-presses, of which there are now thirteen, have published since their commencement about eighty-eight millions of pages in sixteen different languages. During the past year the receipts of the Board have amounted to one hundred and fifty-three thousand dollars, and their expenditures to one hundred and sixty thousand dollars.

We have gratifying evidence of the stable and enlightened principles on which this Board direct their movements in the decisions which were made on two of the resolutions proposed. One of the resolutions was, that some of the native preachers should be permitted to visit this country with a view of increasing the interest in the cause. This was *negatived unanimously*, on the ground chiefly, that the interest produced by such a means would partake of the nature of empty and transient excitement, and that the action to which it would lead would not flow from the principles of the Gospel. It was also urged that the visit would be injurious to the preachers themselves, and that they might be more effectively employed in labors in their own country. The other resolution proposed, in effect, to withdraw the missionaries from the employment of teaching, and instruct them to devote themselves wholly to preaching, "and this as much as possible in the itinerant way." This attempt to change the settled and judicious policy of the Board was effectually put down, being probably regarded as an ebullition of the superficial spirit of the day. "The testimony of the Rev. Mr. Winslow, who was called up to express his opinion, was decisive as to the necessity of an educated native ministry, and also as to the necessity of education in general. To itinerant preaching, he declared his own experience and observation totally adverse. More fruit might be expected from a concentration of missionary labor on education, while local preaching was studiously attended to, than by spreading their exertions over a large surface. By attempting too much, we fail to accomplish a little. He adduced also the testimony of the Bishop of Calcutta, who some time since visited the Ceylon Mission, as confirmatory of the opinions he (Mr. Winslow) expressed."

It is a source of joy to us as Christians to behold these substantial indications of interest in the missionary cause; and if it will in any degree animate the hearts of our fellow Christians, we offer them our congratulation and our prayers to God for the Divine benediction on their labors.

Keep to the Bible.—A sermon was lately preached on the subject of Missions, which is said to have contained in substance the following declaration:—"If Jesus Christ were on earth, the monthly concert would be the first object of his solicitude; it would be *that* place in which he would most delight, which he would first search out and attend." We mention it for the purpose of introducing the following judicious criticism of a writer in the Christian Intelligencer:—

"I consider this observation reprehensible. It is as wrong in principle, as dangerous in tendency, to create suppositive, (I would say suppositious did I not fear misconstruction,) example to enforce duty. It partakes of the nature of those spurious histories of our Lord Jesus Christ,—justly denominated pious frauds, which deluged the Church during the first and second century. I think the example of our Saviour is to be taken as we receive it from the inspired Evangelists. We are to appeal to it, as it is, not as what it might be in supposed circumstances; for as soon as we pass the boundaries of the known, into the regions of suppositions, we may adopt the most contradictory and absurd opinions with equal evidence of their truth; *the supposed example of our Lord* Jesus Christ. Dr. ——— says, and perhaps says truly, that the Lord Jesus Christ, if on earth, would first of all inquire for a monthly concert of prayer. The advocates of the wildest fanaticism of the present day, new measures, and new measure machinery, will say also, if the Lord Jesus Christ were on earth, he would have protracted meetings and anxious seats, would pray for individuals by name, and perhaps whip children into religion. The Methodist may appeal to the same supposed example in favor of camp-meetings, and so on, ad infinitum, through all the high-ways, by-roads, by-paths, and ramifications of peculiar opinions."

Gospel Messenger.—This paper quotes the remarks of the Churchman in reference to the plan of Archdeacons, and says: "the Editor does not choose to allow the Gospel Messenger to express any opinion not in harmony with *his* views, and his judgment."

How so? We certainly never dreamed of restricting the liberty of the Gospel Messenger, or of any being on earth in the expression of opinion. We like any law better than gag-law, and this we have no more wish to impose on others than to receive ourselves. The Messenger proposed one plan, and we gave our opinion about it: why need this prevent him from proposing fifty more?

But perhaps the Editor thinks our remark was prompted by unkind feeling toward himself. If so he does us injustice. We spoke of the plan, and not the author, and should have made the same remark whoever had proposed it. We appreciate highly the labors of the Editor of the Gospel Messenger. His journal, it has been well said, is the most useful missionary in the West, and he conducts it under disadvantages which entitle him to the sympathy and the support of the Church. It would give us great pain to say any thing which should be to him a just ground of offence.

Green Bay.—There seems to be but one opinion as to the appointment of the new missionary. All admit that Mr. Brown possesses the peculiar qualifications which his important station demands. He is now on his way to Green Bay. Among the instructions given him by the Executive Committee are the following:

I. To reduce the number of boarding pupils to fifty, and to give the preference to full blood Indian children, especially Menominees.

II. To make arrangements for having the pupils instructed in the different trades, suggested in the report of the Rev. Drs. Milnor and Kemper.

III. Whenever practicable, to have the candidates for admission into the school bound for as long a term as the law will allow, and whenever it is unavoidably lessened, to abridge it as little as possible.

IV. To receive no children into the establishment over twelve, nor under five years of age.

V. To take such measures as are calculated to give a decidedly religious character to the duties of the schools, by the formation of Bible and Catechetical classes, and by having on the first day of the week the usual exercises of Sunday schools.

VI. To have cleared and prepared, anually, for tillage or pasture, a portion of the land belonging to the Society; to increase from time to time the number of milch cows; and to purchase a pair of horses, a wagon, and a sled, for the use of the farm, and a low priced vehicle for the accommodation of the Mission family.

Rev. Mr. Whittingham.—A paragraph of editorial matter, intended to introduce the letter on the first page, has been accidentally omitted. The letter is long but of too much interest to be divided. We are happy to consider it as the earnest of others from the same able pen.

We are requested to say that the institution of the Rev. Thomas Pyne, A. M., into the Rectorship of St. Peter's Church, in this city, will take place on Sunday morning next, the 2d of November.

*The Life and Writings of the* Rev. George Herbert: *with the Synagogue, in Imitation of Herbert.* Lowell, Mass.: published by George Woodward. 1834.

The publication of such a book as this is one of the good signs of the times, and Mr. Woodward has laid the Church, and the religious community generally, under obligations. Herbert has always been a great favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. His very faults are bewitching; we are pleased with his quaintness, and what we should condemn in others as forced conceits, charm us in Herbert as the ebulliencies of an artless spirit. It would be easy to write a volume in his praise, but for this very reason it is unnecessary to write a word. He is well known, nor will his entire devotion to the Church be among the least of his recommendations. We consider it as highly creditable to the town of Lowell that it has given this volume to the American public, and we hope that our readers will encourage the enterprise of Mr. Woodward by purchasing the book.

### TO CORRESPONDENTS.

A mistake occurred in the signatures of last week. "M. B." should have been "M. A." The "M." of last week, and "M." of this week, are the signatures of different writers. In order to avoid this confusion, no piece for the future will be inserted under the signature "M." unless it be from the pen of the contributor in the present number, who claims the signature on the ground of priority. We shall always be happy to hear from the author of the beautiful verses in our last, and we hope that "M.," now that his rights are secured, will not suffer them to be lost for want of occupancy.

The strictures on the editorial article on "Poetry" shall appear in our next.

An article on the government of the Church, from the author of the late biographichal sketch of Dr. Boucher, will be in the next Churchman. We shall be glad to have frequent contributions from the same pen.

"A Spectator of the late Convention," "Notitia Literaria," and "Elis" in our next, if possible.

## INTELLIGENCE.

### EPISCOPAL VISITATION.

Circumstances have rendered it necessary for Bishop Onderdonk to make material alterations in his proposed visitation. He designs prosecuting it as follows:—

Friday, November 7, Fishkill Landing; Consecration A. M., Confirmation P. M., 8, do. Ordination.

Twenty-fourth Sunday after Trinity, November 9, Newburgh A. M., New-Windsor P. M.; 10, Walden; Wednesday 12, Monticello; Friday 14, Goshen; 15, P. M., Wappinger's Creek, laying corner-stone.

Twenty-fifth Sunday after Trinity, November 16, Poughkeepsie; Tuesday 18, Lithgow; Consecration A. M., Confirmation P. M.; Friday 21, Durham, Consecration, A. M., Confirmation, P. M.

Twenty-sixth Sunday after Trinity, November 23, St. Paul's Church, Albany, Institution; 24, *evening*, Haverstraw.

### APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

Ordination.—On the twenty-second Sunday after Trinity, October 26th, in St. John's Chapel, in this city, Mr. Richard Smith was admitted by the Bishop of this Diocese to the holy Order of Deacons. Morning prayer was read by the Rev. Alexander Frazer, Deacon, the sermon preached by the Bishop, and the candidate presented by the Rev. George A. Smith, of Philadelphia.

Missions in this Diocese.—The following Missionary Stations have been appointed by the Missionary Board of the Education and Missionary Society of this Diocese, for the year commencing October 1st; and the Clergymen whose names are attached are the present Missionaries.

*Allegany county, Angelica*, (and *Dansville, Livingston county.*) The Rev. Lewis Thibou, jun. *Hunt's Hollow*, (and *Mount Morris, Livingston county.*) The Rev. Thomas Meachem.

*Broome county, Harpersville.* ——— ———

*Cattaraugus county, Ellicottville* and *Olean.* The Rev. Thomas Morris, Deacon.

*Cayuga county, Moravia.* ——— ———

*Chatauque county, Fredonia.* The Rev. Lucius Smith. *Mayville* and *Westfield.* The Rev. Rufus Murray.

*Chenango county, Greene* and *Guilford.* The Rev. Francis Tremayne. *Sherburne* and *Norwick.* The Rev. Liberty A. Barrows.

*Clinton county, Plattsburgh.* The Rev. Joseph H. Coit.

*Cortlandt county, Homer.* The Rev. Henry Gregory.

*Franklin county, Malone.* The Rev. Amos Pardee.

*Genesee county, Warsaw, Wethersfield, and Sheldon.* ——— ———

*Greene county, Cairo.* The Rev. Moses Burt. *Durham.* The Rev. James Thompson. *Windham.* The Rev. Origen P. Holcomb.

*Herkimer county, Fairfield* and *Norway.* The Rev. William M. Weber, M. D.

*Jefferson county, Sacket's Harbor* and *Brownville.* The Rev. Amos C. Treadway. *Watertown.* ———

*Lewis county, Turin.* The Rev. Edmund Embury, Deacon.

*Livingston county, Geneseo.* The Rev. William P. Page, Deacon. *West Avon.* The Rev. Ravaud Kearny.

*Madison county, Perryville.* The Rev. Beardsley Northrop.

*Montgomery county, Amsterdam*, (and *West Charlton, Saratoga Co.*) ——— ———

*Niagara county, Lockport.* The Rev. Orange Clark. *Niagara Falls* and *Lewiston.* ——— ———

*Oneida county, Holland Patent.* ——— ——— *Oneida Castleton.* The Rev. Solomon Davis. *Oriskany* and *Rome.* The Rev. George Fiske.

*Onondaga county, Geddes.* The Rev. Richard Salmon. *Jamesville* and *Pompey.* ——— ——— *Onondaga Hill* and *Marcellus.* The Rev. Seth W. Beardsley. *Skaneateles.* The Rev. Joseph T. Clark. *Syracuse.* ——— ———

*Ontario county, Richmond.* The Rev. George H. Norton.

*Orleans county, Medina.* The Rev. James O. Stokes.

*Oswego county, Constantia.* ——— ——— *Oswego.* The Rev. John McCarty.

*Otsego county.* The Rev. Daniel Nash.

*Queen's county, Cold Spring Harbor.* The Rev. Isaac Sherwood, Deacon.

*Saratoga county, Balston Spa* and *Saratoga Springs.* The Rev. Deodatus Babcock. *Stillwater* and *Mechanicsville.* The Rev. Wm. Allanson, Deacon. *Waterford*, (and *Cohoes, Albany Co.*) The Rev. Cyrus Stebbins.

*Seneca county, Seneca Falls.* The Rev. Jesse Pound. *Waterloo.* The Rev. Stephen McHugh, Deacon.

*Steuben county, Hammond's Port* and *Bath.* The Rev. William W. Bostwick.

*St. Lawrence county, Potsdam* and *Canton.* ——— ——— *Morristown.* The Rev. Aaron Humphrey. *Waddington* ——— ———

*Suffolk county, Setauket* and *Islip.* The Rev. Charles Seabury.

*Sullivan county, Monticello.* The Rev. Edward K. Fowler.

*Tioga county, Big Flats.* The Rev. John D. Gilbert. *Elmira.* The Rev. Thomas Clark. *Richford.* The Rev. Lucius Carter.

*Ulster county, Ulster* and *Kingston.* The Rev. Reuben Sherwood.

*Washington county, Granville.* The Rev. Reuben Hubbard. *Hampton.* The Rev. Moore Bingham.

*Wayne county, Palmyra.* The Rev. William Staunton. *Sodus*, (and *Vienna, Ontario county.*) The Rev. Erastus Spalding, Deacon.

The following Stations were appointed to continue until the 1st of April:—

*Chenango county, New-Berlin*, (and *Burlington Flats, Otsego county.*) The Rev. Edward Andrews.

*Genesee county, Le Roy.* The Rev. Kendrick Metcalf.

*Onondaga county, Manlius* and *Fayetteville.* The Rev. Algernon S. Hollister.

*Otsego county, Cooperstown* and *Cherry Valley.* The Rev. Frederick T. Tiffany. *Richfield* and *Exeter.* The Rev. Orsamus H. Smith.

The following are the rules of the Board relative to Missionaries, &c.

*Of Missionary Stations, Missionaries, and the Missionary Committee.*

1. Missionary Stations may be appointed by this Board at any meeting.

2. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connexion, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the Missionary Fund.

3. In addition to the place or places named as a Missionary Station, the Missionary of that station shall supply such other contiguous place or places, and with such frequency, as may be directed by the Bishop, or in case of a vacancy in the episcopate, or the Bishop's inability to act, by the Missionary Committee hereinafter provided for.

4. Missionaries shall be appointed, on the nomination of the Bishop, by a committee, to be denominated *The Missionary Committee;* which Committee shall consist of the Bishop of the Diocese, as chairman *ex-officio*, and two clerical and two lay members of this Board, to be elected, by ballot, at the first meeting of the Board after the annual meeting of the Society. Vacancies in the Committee, at any time occurring, may be supplied at any meeting of this Board. In case of a vacancy in the episcopate, or the Bishop's inability to act, a clerical member of the Board shall be chosen by the same, by ballot, as Chairman of the Missionary Committee, to serve during the continuance of the emergency; in whom the right of nominating missionaries shall be vested. The Missionary Committee shall report its proceedings to this Board at each stated meeting.

5. Whenever a Missionary of this Society shall be also the minister of a parish, his connexion with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture, by that parish, of the benefit of the Missionary Fund.

6. The missionary stipend shall, in all cases, be considered as attached to the *station*, and payable to the Missionary only as belonging to that station. And the stipend shall, in all cases, be paid to the Missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary.

7. The annual reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the episcopate, to the Missionary Committee, by or before the fifteenth day of September in each year. It is also expected that the Missionaries, and their congregations, faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the Missionaries report, from time to time, to this Board, what may have been accomplished in this way, and all other matters relating to their several stations, which they may deem interesting and important to be known.

### NOTICE.

Divine Service may be expected on the next, and every succeeding Sunday evening, until further notice, at the *Sunday School Room*, No. 64 Hammond-street, second story, south side of the way, nearly equidistant from Bleecker and Asylum streets. Residents in that section of the city, and others, are respectfully invited to attend. Service to commence at 7 o'clock.

### STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

The Canonical Certificate was this day granted and signed in favor respectively of Richard Smith, applying to be admitted to the holy Order of Deacons; and of Daniel Edson Burhans, George R. Pinching, and Thomas L. Mallaby, applying to be admitted candidates for holy Orders. W. Creighton, *Secretary.*

*New-York, 25th October*, 1834.

## Calendar.

### NOVEMBER.

1. All Saints.
2. 23d Sunday after Trinity.
9. 24th Sunday after Trinity.
16. 25th Sunday after Trinity.
23. 26th Sunday after Trinity.
30. 1st Sunday in Advent, and St. Andrew.

### ACKNOWLEDGMENT.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer of this Society acknowledges the receipt of fifty-eight dollars and eighty-one cents, the amount of the collection at the quarterly meeting, held on the 14th instant, in the Church of the Ascension, after a sermon by the Rev. Mr. Bayard. E. Wenman, *Treasurer.*

## PRESS DEPOSITORY,

46 *Lumber-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 30th, from the following persons, viz.:—*

Rev. J. Brown—S. L. Russell—Rev. H. Finch—C. Stimpson, jun.—M. Hubbard—Rt. Rev. G. W. Doane—O. Steele—D. M. Hogan—Postmaster, Albany.

For the Churchman.

### The Humming Bird and the Artificial Flowers.

The fact related in these lines occurred in a southern city a few months since.

THE humming bird left his nest at dawn,
And hied him out in the early morn,
To sip the dews from each perfumed flower
Which opes its leaves at the sunrise hour,
O'er waving woodlands and verdant dales—
O'er fields where murmur the fragrant gales—
From his own dear garden-home away,
He merrily flew the live long day.

And just at twilight he deem'd it best
To hie again to his little nest;
And as o'er his home he hover'd nigh,
A garland of roses caught his eye,
Not slumbering soft on a mossy bed,
But twining around a lady's head.
From his homeward course he bent him down
To sip the sweets of that rosy crown,
But vainly stoop'd from his upward flight—
Those flowers were only fair to the sight;
Of nature's treasures they form'd no part,
But owed their beauty and bloom to art.
He tasted but once, and tried no more,
Then back toward heaven began to soar,
And with light pinions for ever flew
From buds which never had tasted dew.

Oh! Christian pilgrim, methinks I see
A lesson recorded here for thee;
Like that little bird with restless wing,
Toward thy home thou art journeying;
Like him him some bauble meets thy eye,
Thou bendest down from thy path on high,
And deign'st to grovel awhile on earth,
Pursuing some object nothing worth—
Exchanging blindly celestial joys
For empty pleasures and gilded toys.
The feather'd rambler, when once deceived,
Delusions never again believed;
But finding those roses false as fair,
Flew hastily back to upper air,
Nor paused a moment till he had come
Safe back to his happy garden-home.
So, Christian, whenever thou dost stray
From the Gospel's straight and narrow way,
Beguiled, alas! by those painted flowers,
The pleasures of this poor world of ours;
And when thou findest, though fair to view,
And glowing with many a brilliant hue,
That they are worthless, fleeting, and vain,
Then never seek such baubles again—
Then never more from that verdant road,
With garlands and flowers celestial strow'd,
To stoop to the things of earth be driven,
But wing on thy upward course to heaven;
Nor pause, nor stoop from thy joyous flight,
Till thou hast enter'd those realms of light,
Where airs of paradise sweetly breathe,
And painted roses no more deceive,
Nor gilded pleasures avert the eye
From gazing upward to joys on high,
For faithful pilgrims laid up in store,
When the weary journey of life is o'er.

*Cambridge, Oct.* 16. B. D. W.

## CHURCH DOCUMENTS.

### BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued from p.* 752.)

Whitsunday, May 18th, confirmed 40 in All-Saints' Church, in this city.

Whitsun Tuesday, May 20th, consecrated Zion Church, Greenburgh, Westchester county.

Wednesday, 21st, preached in St. John's Church, Phillipsburgh; and

Thursday, 22d, in the chapel at Tukahoe, both in the town of Yonkers, in the same county.

Trinity Sunday, May 25th, confirmed 35 in St. John's Church, Brooklyn.

Wednesday, May 28th, preached in St. Peter's Church, Albany, in the morning; and confirmed 41, in the same church, in the evening.

Thursday, 29th, confirmed 13, in St. Paul's Church, Albany; and preached in the afternoon in St. Paul's Church, Troy, and again in the evening in St. Paul's, Albany.

Friday, 30th, preached in the evening in Christ Church, Hudson.

Saturday, 31st, confirmed 12 in the same church.

First Sunday after Trinity, June 1st, confirmed 26 in St. Luke's Church, Catskill, Greene county, and preached there again in the afternoon.

Tuesday, 3d, commenced a visitation of the churches in Dutchess county, by preaching in St. Paul's Church, Redhook; whence I proceeded as follows:

Wednesday, 4th, preached for the parish of St. James' Church, Hyde Park, where the church was undergoing repairs, in an infant-school house, a beautiful and commodious structure, presented to the parish by its late Rector.

Thursday, 5th, it gave me great pleasure to consecrate Christ Church, Poughkeepsie, a handsome and commodious brick edifice, erected by that ancient and respectable parish on the site of their former church. The increased accommodations for worship afforded by this church, were rendered necessary by the enlargement of the parish which, by God's blessing, had attended the labors of the nearly five-and-twenty years' incumbency of the present Rector.

In the same church, I confirmed, in the afternoon, 29 persons; having previously, between the morning and afternoon services, in presence of the Rector, and of several members of the church, confirmed a sick parishioner in her room.

Friday, 6th, I fulfilled an appointment made for the newly incorporated parish of St. Peter's Church, Lithgow, with the view of consecrating their parish church. Owing to unexpected delays, the church was not yet complete. I was far, however, from regretting that I had, notwithstanding, persevered in my expected visit. A good congregation assembled in the school-house, and five were confirmed. Much proper spirit in reference to the Church, it is evident, prevails here. It is a revival of what was doing in an early period of our ecclesiastical organization; and we are greatly indebted for it to a worthy brother in the ministry, whose praise is already in several churches, as the principal means, under God, of their existence and prosperity. St. Peter's has since been finished, and will probably soon be consecrated. This parish shares with a neighboring parish in Connecticut, the pastoral services of the Rev. Hiram Jelliff, who has resigned the rectorship of St. James' Church, North Salem, Westchester county, and removed, with a letter of dismission, to Connecticut.

Second Sunday after Trinity, June 8th, in the morning, preached for the parish of Zion Church, Wappinger's Creek, in the Methodist Chapel. A church is about being erected in this parish, which is in the pastoral charge of the Rev. George B. Andrews, who has removed thither from his former residence at Amenia in the same county; and who, there being no church there, has, for many years, rendered faithful pastoral services to neighboring churches in Connecticut, and to the parish, just mentioned, of Lithgow in this Diocese.

In the afternoon of the same day, confirmed 3 in Trinity Church, Fishkill, and in the evening, preached in a very neat and convenient apartment, fitted for worship, in the basement story of the unfinished Church of St. Anna, at Fishkill Landing. On the following evening I married a couple in the parish of St. Anna's.

Tuesday, 10th, in St. Philip's Church, Phillipstown, Putnam county, confirmed one, and administered the communion.

Festival of St. Barnabas the Apostle, Wednesday, June 11th, preached in St. Peter's Church, Peekskill, Westchester county.

Thursday, 12th, for the newly organized parish of St. Paul's Church, Sing Sing, Westchester county, of which the parish church is not yet erected, preached and baptized 6 children, in the Methodist Chapel.

Fourth Sunday after Trinity, June 22d, in the evening, confirmed 7 persons in St. Mary's Church in this city. At a previous hour, in the same afternoon, I performed the office, in many respects peculiarly interesting and affecting, of preaching to such of the unfortunate inmates of the Asylum for the Insane, in the neighborhood of St. Mary's, as, according to the excellent rules of that institution, were thought to be in a fit condition for attending Divine service. There was much attention manifested by the congregation generally, and an apparent apprehension of the solemnity of the occasion, accompanied, by many, with a prompt and obviously gratifying observance of the proper postures for our worship, and, I have no doubt, with an understanding, on the part of many, of at least a portion of the services performed and the instructions given.

I officiated, on this occasion, at the request of the Chaplain of the Asylum, who is also the Rector of the neighboring churches of St. Michael, St. James, and St. Mary. Conceiving that occasions like this come, with peculiar fairness, within the spirit of the canon providing for forms of prayer for extraordinary occasions, I have authorized the use, in that Asylum, in the only service which is held there, of the form set forth, in this Diocese, as the Second Evening Prayer. The services of the Chaplain in this interesting establishment are found to produce a soothing and comforting, and, it is hoped, through the grace of God, a holy influence on the minds of the unfortunate objects of Christian sympathy for whom they are designed. The introduction of judiciously conducted religious exercises into such establishments, is among the best of those improvements in the treatment of the insane, which raise our asylums to an eminence so exalted, in the estimation of reason, sensibility, and religion, above the cells of wretchedness, terror, and withering despair, to which they were formerly consigned.

From Tuesday 24th, to Friday 27th, I was engaged, in my capacity as Trustee and Professor of our General Theological Seminary, in the business connected with the annual meeting of the Trustees, and the annual examination and commencement of the students. I am happy to state that the most satisfactory evidences are constantly reaching us of the growing confidence of the Church in that important institution. The increase of students is very rapid, and the alumni of the Seminary are giving daily proof to the Church, in all its borders, of her efficiency in training able ministers of the New Testament.

Arrangements were made for commencing the erection of another edifice. Twelve young men received, at the Commencement, the honors of the institution, of whom eight belonged to this Diocese. It gives me much satisfaction to say, that there is an increasing disposition among the students to remain in the seminary during its full term of study. This is to be hailed as one of the most favorable auspices of good to the Church and religion of the Redeemer. The times call, indeed, for a great increase of laborers in the spiritual harvest; but they call also, at least as loudly, for well qualified men—men that can take the field against heretical and infidel pretenders to learning, and can oppose to the desolating spirit of wild and ungoverned enthusiasm, the holy influences of Divine grace on minds elevated and enriched by that intellectual culture which God has made the ordinary means of fitting intelligent beings for sustaining their rank as such, and for being his instruments in preserving, defending, and disseminating, in its purity and integrity, the religion which he has revealed. So fully satisfied am I that the most sacred considerations call for full preparation on the part of our candidates for Orders, that I scarcely know any circumstances, short of the most imperious necessity in respect of means of support, that would induce me to ordain a student of the Seminary before the completion of its full course of study, or any other candidate until he has finished the full term of three years' preparation. The conviction is daily strengthening in my mind, that independently of the valuable knowledge gained in a full course of theological study, there is great value in the mental discipline involved in such a course, and especially in the opportunity thus afforded to test the sincerity and genuineness of a disposition for the ministry, and a willingness to spend and be spent in its holy functions. This is peculiarly valuable in the case of those whose religious profession is of recent date. They, especially, should be subjected to long probation. And all, indeed, should be brought to the test whether they regard the work to which they aspire, as worthy of being attained by long, careful, and even painful preparation. If not, if they are anxious and importunate to be hastily engaged in it, if they are restless under the patient waiting to which they may be advised, agreeably to the provisions of the Church, it may be safely concluded that there is yet a defect in their spiritual qualifications, and that they have not a due regard to the high and holy character, and the momentous responsibilities, to which they aspire.

It has appeared to me that a truly Christian-minded young man would not be insensible to the importance of such a view of this subject as the following:—The Apostle justly puts the question in reference to the duties of the ministry, "Who is sufficient for these things?"* A mind whose views and sensibilities are in the spirit of the Gospel, feeling its own sad *insufficiency*, will naturally suspect *its own* judgment, and seek rather to *hear the Church* in so important a matter. The Church has spoken. She has determined that three years' candidateship ought ordinarily to be required. She has prescribed, through her Bishops, especially deputed to act in the matter, a course of study. She has established a Seminary, under the direction of her Bishops, and of Clergy and Laity duly elected, to see that proper measures are adopted to secure the due sufficiency of those who would minister in holy things. Is it then unreasonable to expect that conscientious young men, who have a proper regard to the sacredness, importance, and awful responsibility, of the clerical office, will have regard also to the opinion thus given of sufficiency for that office; and will, so far from desiring a dispensation from such provisions, only reluctantly yield to it where any other course is impracticable, and then not be insensible to the inferiority of their claims to the confidence of the Church?

The funds of the Theological Seminary, I am sorry to say, still continue far short of its necessary expenditure. The measures adopted by this Diocese, in 1832, to increase those funds, have been interrupted by the circumstance that the first appointed agents, for, I am satisfied, unavoidable causes, did not accomplish the object of their agency in time to allow of the operations, in the next year, of their successors. A new agency will now be appointed, under the resolution of the Convention of 1832, with the purpose of an annual renewal of the same measure, until the deficiency in the funds of the Seminary shall have been made up. And I would again most earnestly solicit the liberality of the Diocese in aid of this highly important object.

In the same week in which the annual exercises of the Seminary took place, there was held, in this city, by adjournments, the annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, which was attended by me in my capacity as a Manager. This is a most important Institution of the Church, and one well deserving the general patronage and support of its members. Its object is not in the least to interfere with that direction and control which every pastor should exercise in his own schools; but only, by concentrating the lights of reflection and experience, on the best mode of conducting the important charity of Sunday school instruction, to offer the results for such use as the respective pastors may think best to make of them; by embodying information touching the progress of Sunday schools throughout the Church, to awaken and cherish a proper interest in the subject; to strengthen the bond which should unite in one all the members of the primitive Christian communion; and by gathering contributions from all parts of the Church, to furnish an adequate supply of books proper for the full efficiency of Sunday school instruction, as a mean of extending the religion and Church of the Redeemer.

(*To be continued.*)

* 2 Corinthians ii. 16.

## MISSIONS.

From the Missionary Record for October.

### GREEN BAY MISSION.

(*Continued from page* 748.)

*Reduction of Schools.*

THIS measure was suggested by the late Superintendent, and we fully coincide in the expediency of its adoption.

When this Mission was first established, it had principally if not exclusively for its object, the education of the children of the heathen Indian population in and around Green Bay.

The choice of the scene of its operations seemed most eligible. The wild tribe of the Menominees lived but a few miles off, and the village called Menomineeville, in which the Mission-house is situate, was the place of their constant resort. The partially civilized tribe of Oneidas of New-York were about removing from that state to a tract of land, one line of which is only two or three miles distant. The Stockbridge Indians were at the Grand Kakelin, eighteen miles up the Fox River. The Winnebagoes, Chippeways, and other tribes, according to the vagrant habits of uncivilized Indians, found frequent occasions to bring their families, and plant their wigwams for a time at the Green Bay settlement. From all these sources it was not doubted that as large a number of children would be brought under Christian education as the Mission could receive. But there is so strong an aversion in Indian parents to part with their children, and such a preference in children to a residence with their parents, even under circumstances of the greatest poverty and privation; the frauds continually practised upon them by traders, render them so jealous of white men; and all but a few of the partially civilized are so entirely insensible of the benefits of education, that it has at all times been a matter of great difficulty to obtain, and to keep for such a length of time as would essentially profit them, the children of full blood Indians. Hence, from the beginning, in order to bring under instruction a competent number of children, the Mission, with the sanction of the Committee, have admitted the children where the mother only has been an Indian of the whole, half, or quarter breed, and in a few instances, as a preceding statement shows, even the children of necessitous whites. This was an intrenchment on the original design, which, however benevolent in its aspect, led to such an increase in the boarding pupils, as to require an expenditure which it has been extremely difficult to meet. The embarrassment has been increased by a disappointment in receiving from the general government the assistance that was expected. It is feared a very small sum will hereafter be supplied from this source. It is understood that the benevolence of the government hereafter will be principally directed to the support of day schools in the Indian settlements; while their wandering habits are attempted to be controlled, by employing and instructing them in agriculture. For the Menominees several farmers have been appointed, who are to reside with the tribe for this purpose, and buildings are now being erected for the accommodation of themselves and the people who will be under their instruction and care.

The Stockbridge tribe have a Mission-house, a Missionary and a teacher of their children, in their settlement at the Grand Kakelin, supported by the Board of Commissioners of Foreign Missions. The Mission will be removed this fall to their newly granted lands, fifteen miles further, on the Winnebago Lake. The Methodist Oneidas have a teacher and school in their settlement, about three miles from the church of the Episcopal part of the tribe at Duck Creek, and the Rev. Mr. Cadle will shortly open one at his residence there, for the benefit of the latter. It is obvious that these circumstances will increase the difficulty of obtaining for our schools full blood Indian children; in addition to which there is a sinister Roman Catholic influence constantly exerted in opposition to our Mission. The statement made under the preceding head, it is true, shows that we have a number of children from Roman Catholic families in our schools; but there is reason to believe that, in many cases, the pressure of poverty has led to this departure from their accustomed strictness; that great pains are taken to counteract the effect of our instructions on the religious principles of pupils of this class; and that in some instances the very persons whose offspring are the recipients of our charity, interfere to persuade full blood Indians not to send their children to our school. We would not be understood to impute ill motives or ungrateful conduct to all parents of this class, and their children are certainly objects of compassion. Under the culture here received, they will be prepared to be better members of society, will have their understandings enlightened on religious subjects, and we would fain hope may, in some instances, receive impressions favorable to their hopes of final happiness; and therefore to an extent admitting of selection, we should be glad to continue to a portion of this part of the population of Green Bay the benefits of our establishment. By the reduction of the schools to fifty children, thirty of whom, if possible, to be full blood Indians, the number will be brought down to a scale more commensurate than at present with our means of instruction, while an opening will still be afforded to the admission of a few, only in part partaking of Indian blood. There is now in the rear of the Roman Catholic chapel in Menomineeville, and in sight from the Mission-house, in a course of preparation, a building intended for a seminary, which was some time ago commenced, and is now held in a small house near the chapel. It is said that its conductors do not mean to board and educate their pupils gratuitously; but when the poverty of the mixed population of French and Indians at Green Bay is considered, we do not believe that an institution which has been originated principally with a view to counteract our efforts, will be suffered thus to defeat its object. If they afford, as we believe they will, the benefits of education free of charge, it will have the effect of drawing away some pupils from our school, and probably the number to which it is proposed to reduce it, will be as great, when this rival Mission is put in operation, as can be obtained.

But the most powerful argument for this measure is the lessening of the annual expense of this Mission, which is greater than, with a proper regard to other objects, the Society can conveniently sustain. The full observation of its conduct which our protracted visit has afforded us the opportunity of making, has satisfied us that we have fewer persons engaged in our Mission than can well execute its duties without more labor and self-denial than ought to be required, and that if it is continued on the present scale, it would be necessary to increase the number.

(*To be continued.*)

### THE NEGLECTED WEST.

A FEW evenings since we had the pleasure of hearing Bishop McIlvaine preach to his late congregation in Brooklyn. His sermon, owing to the peculiar circumstances in which he was placed, was rather of a discursive character; and being designed to stir up the pure minds of his former charge by way of remembrance, it contained interesting statements respecting the aspect of the field in Ohio. We present some of them to our readers:

"Christians have no conception of the privileges they are permitted to enjoy. In contrast with the moral condition of large numbers of the human family in the West, their hearts should be overflowing with gratitude every day. The privileges of eastern Christians have become their snare. The destitute million look on in wonder, that the light of eastern Christians does not shine more clearly, and brightly, and broadly, to enlighten the darkness of the world."

As a missionary among the people, the Bishop had seen them overjoyed to get into a house of any kind,—a log hut or shantee, that they might hear the Gospel. How far will they come to hear of JESUS CHRIST—if it is but once for years!

Not long since, while missionating in his Diocese, he met with an old man who asked,—"Are you a missionary?" On being answered in the affirmative, he asked again, "Are you a minister of the Protestant Episcopal Church?" Some one present then introduced the Bishop in that character: the old man burst out with the declaration that it was now thirty-seven years since he united with the Church; but never, in all that time, had he enjoyed the privilege of communion. "I have now come," said he, "seventeen miles through the wilderness, to enjoy a communion season with my dear brethren in the LORD."

Thus did this old father totter forward to the Master's table; and his greatest regret seemed to be that he could not more glorify GOD.

For one part of the Bishop's Diocese—that lying nearest Indiana, a lady of refined manners and education, rode twenty miles through the wild forests, with only a little boy in company, for the purpose of enjoying the ordinance of the Lord's Supper.

When preaching in an unfinished house of worship belonging to another denomination, he saw at the farther end an old man and a boy dressed in poor clothes, and wet with the rain that was then falling, who gave such fixed attention to the discourse, that his notice was attracted to them. At the close of service he took an opportunity to speak with this obscure couple; and in addressing himself to the old man, he could obtain for some minutes no reply but tears. As soon as he was able to speak, he stated, that for seventeen years he had been deprived of the privileges of his Master's house. He lived in the vicinity of the Mormons; and of course could enjoy no fellowship with them. He had heard the Bishop was to be in that part of the country, and guessed he would be about in that immediate vicinity. With this uncertain prospect before him, the old man and his boy had travelled some seventeen or twenty miles through the rain, to hear the Gospel,—so neglected among Christians at the East who have it at their doors. He was invited to stay in the neighborhood and take some repose after his long journey. But no—hearing that the Bishop would preach again at a place nine miles distant, he determined to travel immediately on and meet him there.

This arrangement he promptly fulfilled; and on the arrival of the Bishop at the little school-house in which the congregation had assembled, he found the old man and his boy eager to greet him.

During the worship, he observed that two voices regularly and audibly responded; one was the voice of the old father—the other that of his youthful son. On inquiring, at the close of the service, he ascertained that the aged saint had kept up family worship while afar from the stated ministrations of the temple, and that he had taught his son to respond in the manner observed.

We hope Bishop McIlvaine will again favor the public with such statements, and that he will occupy some of our pulpits in this city. All that is wanting to bring the churches up to their duty for the West, is to fill their minds with *facts*.—*Protestant Vindicator.*

From the Gambier Observer.

### RELIGIOUS SERVICES OF CONVENTION.

MESSRS. EDITORS,—Having had the pleasure of being present during the meeting of the annual Convention of the Protestant Episcopal Church in Ohio, held in Chilicothe, on the 5th, 6th and 8th of September, I take the liberty to hand you for insertion in the Observer a brief notice of the religious services which took place in the course of the session.

On Thursday evening preceding the day on which the Convention assembled, the new church was opened for Divine service, when a sermon was delivered by Rev. Mr. Haight, of St. Paul's Church, Cincinnati. The writer, however, was prevented from being present at this service. The Rev. Mr. Haight has very recently removed from the city of New-York to this Diocese, and taken charge of the church in Cincinnati, of which the late Rev. Mr. Johnson was the former Rector. At this important post may the divine Head of the Church sustain him and give him many seals of his ministry.

The Convention assembled on Friday morning at 9 o'clock, and after being organized, adjourned to attend Divine service; when the neat, substantial, and very commodious church in Chilicothe, was consecrated to the service of ALMIGHTY GOD, by the Rt. Rev. Bishop McIlvaine, by the name of St. Paul's Church. Morning prayer was then conducted by the Rev. Professor Muenscher, of the Theological Seminary, Gambier; after which, the Bishop delivered an Episcopal Charge to the Clergy of the Diocese, on the *Preaching of* CHRIST *crucified.* Of this primary charge of our highly esteemed Diocesan, I need not speak in commendation. It is already published, I understand, by order of the Convention, and will doubtless be generally circulated, especially among our clergy. May the important sentiments it contains be seriously pondered by every minister of our Church.

On Friday evening, Divine service was again held in the church. Prayers were offered by the Rev. Mr. Wing, of Gambier; and a sermon was delivered by the Rev. Mr. Preston, of Columbus, from Mark iv. 38: "*And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the winds ceased, and there was a great calm.*" After the sermon, the Bishop administered the Apostolic rite of Confirmation to 14 persons, principally communicants of the Church at Chilicothe.

On Saturday at 11 o'clock, the Convention once more adjourned to attend Divine service. Morning prayer was conducted by the Rev. Mr. Davis, of Cleaveland, and a sermon preached by the Rev. Mr. Allen, of Dayton. The writer was necessarily absent from this service.

On Saturday evening, Divine service was conducted by the Rev. Mr. Guion, of Piqua, and a sermon preached in aid of the Missionary Society, by the Rev. Mr. Rogers, of Circleville, from Matt. vi. 10: "*Thy Kingdom come.*" After which the Bishop made some highly appropriate and eloquent remarks, and a collection was made amounting to about $27.

On Sunday morning, before the time for commencing the public services, several of the clergy met the candidates for holy Orders, at the Bishop's lodgings, and united in prayer for the blessing of GOD on the Church of CHRIST, and particularly on those present who were about to take upon them the vows of the Gospel Ministry. It was a season of deep solemnity and devout feeling. GOD grant the event may prove that the fervent prayers then offered were heard in heaven.

In the former part of the day, morning prayer was read in St. Paul's Church, by Rev. Mr. Haight, and a sermon preached by the Rev. Professor Muenscher, *on the qualifications, duties and responsibility of the Christian Ministry*, from 2 Cor. ii. 16: "*Who is sufficient for these things?*" After which Messrs. Joshua T. Eaton, of the Theological Seminary, Gambier, Alexander Varian, R. H. Phillips, and Heman Dyer, were admitted by the Bishop to the holy Order of Deacons; and the Rev. Mr. Suddards, Deacon, of Zanesville, was advanced to the Order of Priest. Messrs. Eaton and Varian were presented to the Bishop by the Rev. Professor Muenscher; Messrs. Phillips and Dyer by Rev. Professor Sparrow, of the Theological Seminary; and Rev. Mr. Suddards by Rev. Mr. Wing. The holy communion was then administered to a very large number of communicants by the Bishop, assisted by the Rev. Mr. Haight.

In the afternoon, evening prayer was conducted by the Rev. Professor Muenscher, and a sermon preached by Rev. Professor Sparrow, on *soundness of mind*, from 2 Tim. i. 7: "*For* GOD *hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" In the evening the church was again opened for Divine service. Prayers were read by the Rev. Mr. Guion, and a sermon preached by the Rev. Mr. Suddards, from Jude ver. 3: "*That ye should earnestly contend for the faith which was once delivered unto the saints.*"

The Presbyterian and Methodist Societies very kindly offered their houses of worship for the use of the Episcopal Clergy on the Lord's day. Sermons were preached in the Presbyterian church by Rev. Messrs. Hard and Rogers, and in the Methodist church by Rev. Messrs. Denison and Guion.

On Monday evening, prayers were read by Rev. Mr. Burr, of Worthington, and a sermon preached by Rev. Mr. McElroy, of Delaware; after which the Bishop made a parting address to the Convention and congregation.

The members of the Convention and others assembled for prayers every morning at 6 o'clock, in St. Paul's Church, during the sitting of the Convention.

All the public religious services were attended by large and attentive congregations. The members of the Convention seemed to be actuated by one mind and one soul; the spirit of Christian unity and fraternal love pervaded the whole body, and much was done, we trust, in and out of the Convention, to advance the cause of CHRIST and the Church.

The congregation of St. Paul's Church exhibited that kindness and hospitality toward the representatives of the Church, for which they have been long distinguished, and every individual, we believe, left the place with the common feeling that it had been good for him to be there, and entertaining the heartfelt desire that GOD would render the solemn and interesting services in which they had been permitted to engage, a blessing to the Church of CHRIST in Chilicothe.

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS;

*Buildings, 46 Lumber-st., in rear of Trinity Church.*

Standing Committee.

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